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"Whatever is designed to fit *every thing* will fit nothing *well*."
DR. JOHNSON.

"Names are intended to distinguish Things." Our Work is called The BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists' use.

Sketches of Baptist History.

SECION VI. ANCIENT BAPTISM. CENTURY V. AND VI.

THE writers of ecclesiastical history have sometimes amused themselves by classifying the events relative to the church under the heads of prosperous and adverse; among the former of which are usually ranked the acquisition of whole nations of professors, which commonly followed the conversion of individuals possessed of wealth, power, and influence. If Religion were considered as a *political* œconomy, this classification may be generally correct; but if the Church of Christ should be regarded as a *spiritual* kingdom, nothing can be farther from the truth. A slight inspection of the history of the period immediately following that in which the Emperor Constantine professed himself a christian will sufficiently illustrate this remark. Tertullian had, long before this, thought that professors multiplied too fast, and had endeavoured to check the growing corruption by enforcing greater strictness in the examination of candidates for baptism. But when the nominal church obtained princes for its patrons, and provinces for its endowments, it lost at once its pristine simplicity and purity. It was no longer a congregation of faithful men, united for no other end than to assist each other in yielding obedience to the laws of Christ. Its *teachers* became worldly dignitaries, and called in the civil sword to enforce whatever doctrines they chose to advance; and the *people* having, for the most part, changed the name of their religion without the least alteration in their principles or modes of reasoning and feeling, were

in a state ready enough to espouse the cause of various parties, concerning whose pretensions they judged as men usually do in other political commotions. It were the height of folly to expect Christian principle among such people as these. * Their admirers have been able to collect no more than a few shreds and patches of opinions, not absolutely anti-scriptural, enveloped in a cloud of scholastic nonsense and miserable absurdity.

In this period, a man possessed of any eminence would be insecure if he could not strike out some new and specious mode of departing from the plain way in which Christ had taught his disciples to think and act; and not a few advanced by such steps to the highest stations in what was miscalled THE *church*. But every daring reasoner or curious casuist could not be a metropolitan bishop. Many sons of ambition were disappointed who yet had numerous followers. Hence originated most of the ancient heresies. And, as these were, in a manner, driven out of the church, and the few who were not beguiled from the simplicity of Gospel principles, were unknown in it, they are usually so confounded together by their common adversaries, that it is a matter of no small difficulty, at this distance of time, to distinguish between them. We may however be allowed the remark, that baptist churches, constituted according to the order of the New Testament, could never become national hierarchies. The personal repentance and faith required previous to admission into their communion being an insuperable barrier against that absurdity.

In the limits allotted to these sketches we can do no more than give a few strong outlines of the principal features of the professing world in the different periods to which our sections refer. Respecting the state of baptism during the fifth and sixth centuries, we have three remarks to suggest.

1. The baptism of professed believers continued to be practised by almost all parties. *Chrysostom* asserted that "the time of *grace* or *conversion* was the only fit time for baptism, which was the season in which the three thousand in *Acts* ii, and others afterwards were baptized."† Even *Austin* declares that "none without due examination, both as to doctrine and conduct, ought to be admitted to bap-

* An eye witness writes concerning some of these Christians, "In spite of their vain boasts of an orthodox faith, they were Pagans and blasphemers, who worshipped idols in secret, and dedicated their children in their infancy to demons. They were more wicked in their morals than the pagan Romans had ever been. They resembled the frantic followers of Bacchus. There was no crime that they did not practice; perjury, debauchery of every species, oppression, tyranny, madness and wickedness of every kind, so that the people groaned for a revolution. When in the time of Augustine the Vandals surrounded Carthage to besiege it, the members of the church were lying along in luxury at the play, or at some public amusement, and the poor were more wretched and more wicked than they had ever been under the Romans." *Salviani De gubenat. Dei, lib.* viii.

† *Magd.* cent. 5. p. 363.

tism."* And each of them wrote a creed calculated for the *Catechumeni* for their instruction before baptism. In the next age *Gregory* affirms that "a sermon was used to be preached to those that were to be baptized, and that the pomps of the devil were used to be renounced before baptism."† Spacious and splendid buildings were now erected in various places for the use of the christians; and that they might be in no want of accommodations for every part of their worship, a baptistery was a common appendage to them. That of St. Sophia, at Constantinople was something in the style of a convocation-room, in a Cathedral. It was very large; Councils were afterwards held in it, and it was called Μεγα φωτιστηριον, the great illuminatory. In the middle was the bath, in which baptism was administered, it was supplied with water by pipes, and there were outer rooms for all concerned in the baptism of immersion,‡ the only baptism of the place; for though they had disfigured the institution of Christ by a multitude of foolish and ridiculous ceremonies, they had not as yet substituted sprinkling in its stead.

2. In one of those churches whose character is described in a note in a former page, the baptism of babes was first introduced. Having begun the practice, its contrivers were under the necessity of inventing a reason for its support; and they asserted that the baptism of infants washed away their original sin! It would be misery to pursue this assertion through all the egregious absurdities of its several ramifications. It was, however, adapted to the age, and washing away original sin by baptism gained ground daily. Austin zealously preached its necessity, and the *Milevitan* Council of 92 Bishops, assembled in the year 402, enjoined it under the sanction of their Anathemas,§ in which they were followed by that of *Carthage* in 416.‖ These decrees were confirmed by pope *Innocent* I, who at the same time directed the Lord's Supper to be given to the baptized infants;¶ a custom which continued for many centuries in that community. A few needy bishops in Catalonia are said to have copied after this example in 517, and thus introduced the african doctrine into the spanish churches; but of this the evidence is very doubtful.

3. Notwithstanding the general corruption, and the afore-mentioned decrees, there were yet found a remnant who adhered to the doctrine of the Apostles, and who *kept the ordinances as they were delivered.*

* *Austin* De fide et bon. oper. cap. 6. † *Magd.* cent. 6. p. 226.

‡ *Du Frense* Descript. S. Soph. notæ lxxxii Baptisterium.

§ "It is our Will, that all who affirm that young children receive everlasting life albeit they be not by the Sacrament of Grace or Baptism renewed; and that will not that young children, which are new born from their mother's womb, shall be baptized, to the taking away original sin, That they be anathematized." *Canon of Mil. Coun.*

‖ "We will, that whoever denies that little children by Baptism are freed from perdition, and eternally saved, That they be accursed." *Coun.* v. *Carth.*

¶ *Magd.* cent. 5. p. 1228.

Of course they baptized those who appeared to be living subjects of the grace of God, notwithstanding their former baptism in infancy, and hence were called *Anabaptists*, or re-baptizers. This also drew upon them the most virulent persecution. In the fourth Lateran Council, Canons were made to banish them for heretics; *Felix* bishop of Rome, ordained That "those that were baptized by the heretics, should not be received into any spiritual office; and that they should be handled with all severity that were re-baptized.* *Theodosius* and *Honorius* made an edict in 413. "That the person re-baptized, as well as the administrator should be punished with death.† And, accordingly, *Albanus*, a zealous minister, was put to death, with others, for baptizing.‡

Thus banished from cities and the seats of opulence and power, the Christians of that day gladly sought a retreat in the country; and the vallies of Piedmont became at first their hiding place, and afterwards the field on which they were martyred by thousands, but never wholly subdued. Already they began to be called the *Waldensian* sect, and so early as the sixth century king *Theodoricus* in a synod held at *Ilerdon* in Spain, decreed "That those who have fallen by Anabaptism, the orders of the *Nicene* Synod should be imposed upon them, they should pray seven years among the catechumens, and after that two years among the catholics, before they be admitted to the Eucharist." and, "That none should so much as eat with the Anabaptists."§ Z.

WATERING-PLACES:

With hints to those who frequent them.

The island in which we live has long been famed for its medicinal springs. The *Bath* waters are celebrated by writers of great antiquity, and every succeeding age has added many to the catalogue of former times. To these springs multitudes resort every year. They who are afflicted, and they who fancy they are, eagerly hasten to their favourite spot. *Bath* and *Buxton*, and *Harrowgate*, and *Cheltenham* present you with a long list of Paralytics who have recovered their strength, of gouty and rheumatic patients relieved of their pains, of consumptive and bilious and nervous sufferers restored to their friends. Every year London sends out its thousands, who visit the bold cliffs of *Margate*, the beautiful downs of *Brighton*, or the fine sands of *Worthing*. "Even the minor streams which surround the metropolis, such as *Streatham* and *Islington*, and *Bagnigge*, and *Hampstead* attract multitudes by their healing virtues."

* *Twisk* chron. p. 164.
† *Sebast. Frank.* fol. 136.
‡ *Twisk* chron. lib. 5. p. 149.
§ *Magd.* cent. 6. p. 468.

Is the reader now lying an invalid at one of our watering-places? —the writer of this paper affectionately intreats him to acknowledge the hand of God. Consider, (1.) You are taken out of business by the great disposer of all events, and, perhaps you may never return to it again. *In the day of adversity consider. Eccl.* vii, 14. (2.) You have leisure now, when free from pain, to reflect on those things which most of all deserve attention. A time of affliction should be a time of reflection. (3.) The chastising hand of affliction is no other than the kind hand of your heavenly father. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked." *Heb.* xii, 5. (4.) The great blessings of the favour of God, and the salvation that is in Christ Jesus are displayed under the figure of waters. Your local circumstances, at present, make this representation peculiarly interesting. *They are refreshing and invigorating waters.* "Therefore with joy shall ye draw water out of the wells of salvation." *Isa.* xii, 3. See also *Jer.* ii, 13 18, 19. *Isai.* xxxii, 2. *Ps.* xlvi, 4. *Prov.* xxv, 25. *Jer.* xvii, 13. *Matt.* v, 6. *Ps.* xlii, 1, 2. *John* vii, 37—39. *Rev.* xxii, 17. xxii, 1. vii, 16, 17. It may be useful to examine all these passages separately at your leisure. *They are purifying and healing waters.* "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you." *Ezek.* xxxvi, 25. See also *Ezek.* xlvii, 1—12 *Zech.* xiii, 1. xiv, 8. i *Jo.* i, 8 v, 6. *John* xix, 34. iii, 5. *Eph.* v, 25—27.

See that poor *Hindoo*, standing on the bank of the Ganges. He worships the holy river. He has been taught by the Brahman that the water will cleanse him from sin. Alas! He has not yet learned Christ. "God be merciful to us, and bless us, and cause his face to shine upon us. That thy way may be known on earth, thy saving health [the healing waters of thy salvation] among all nations." *Ps.* lxvii, 1, 2. Permit me to conduct you to

Jacob's Well.

Jesus, being wearied with his journey, about the middle of the day, sat upon the well. He condescended to discourse with a Samaritan woman who had come to draw water. "If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldst have asked of him, and he would have given thee living water." Further "Whosoever drinketh of this water, shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life." *John* iv. Several things are worthy of notice here. The heart and life and worship of this woman were impure. She lived with a man who was not her husband. She worshipped she knew not what.—This im-

purity could not be cleansed but by the water of life.—This water of life is the free gift of Christ. It is repeatedly mentioned by himself as his own gracious bounty.—This gift of Christ is immensely valuable. It lasts for ever. It is "a well of water springing up unto everlasting life."—This gift is bestowed in answer to prayer. If this Samaritan woman had known the character, and the grace of Christ, she would have asked of him, and he would have given her living water.—The Lord prevented her with the blessings of his goodness. Thus that ancient oracle was fulfilled: "I am made known to those that asked not for me: I am found of those that sought me not. *Isa.* lxv, 1. (Lowth.) *Rom.* x, 30.

The Pool of Bethesda.

"Now there is at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the waters." See the whole of this wonderous story in *John* iv. Reader, sinfulness is the cause of all thy bodily infirmities, and is itself the deplorable malady of thy soul. Jesus knows how many years thou hast been afflicted with it. He pities thee. He kindly asks, "Wilt thou be made whole?" Expect not a miraculous interference to heal thy body or thy soul. Use the means of grace for the cure of thy soul, according to the prescription of the heavenly Physician, and he will make them effectual. Then will you be prepared to sing, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities: who healeth all thy diseases. Who redeemeth thy life from destruction: who crowneth thee with loving-kindness and tender mercies. Who satisfieth thy mouth with good things: so that thy youth is renewed like the eagles." *Ps.* ciii, 1—5.

Is the reader a professed disciple of Jesus, who is come to the watering-place for a few weeks, to indulge in relax ation and recreation. To such a one the following hints are suggested.

1. Be careful not to expect too much from the change of scene. It is not place, but grace that makes us happy. "Every place is alike (said the late amiable *Cornelius Winter*) to him who goes nowhere without God." "Where ever I go, (said he, on another occasion) I find they are the happiest, who make much of their Saviour." *See Mr. Jay's memoirs of Mr. Winter*, p. 349. 437.

2. Resolutely secure leisure for prayer and reading the scriptures. If this be neglected, your soul will soon begin to languish. How can a Christian be happy in any place without communion with God? When at home, your time is more regularly divided; now, perhaps, you are hurried through a succession of engagements with various parties, and, if you be not watchful and prayerful, you will enter into temptation. Our Saviour was often pressed and incommoded with thronging multitudes about him, but he secured leisure fo

secret devotion both morning and evening; and he hath left us an example that we should follow his steps. Thus we read, *And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.* *Mark* i, 35. On another occasion we are informed that *when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.* *Matt.* xiv, 23.

3. Be exemplary in observing the sabbath. You would keep the day holy to the Lord, if you were at home, why not also when absent from home? There is one bible for town and country, and the fourth commandment is binding in both. Most justly was it remarked by Mr. Matthew Henry, that "the streams of religion run deeper or shallower, as the sabbath-banks are kept up or neglected."

4. If God has given you abundance, be liberal. Particularly, enquire how the ministry of the gospel is maintained in the town and neighbourhood, and what benevolent institutions deserve your assistance. *Freely ye have received, freely give.* *Matt.* x, 8.

5. Be not less circumspect, because you are not at present under your Pastor's eye. Beware of imbibing the spirit of dissipation that prevails in the place where you sojourn. Avoid places of public amusement which would give scandal. Make no engagements on which you cannot implore the divine blessing. It has been remarked that some professors of religion will assume a style of gaiety and dissipation at Margate, at Ramsgate, at Brighton &c. which they never think of in London, when they are at home. O Man of God! what pleasure can *you* expect to enjoy at the play-house, at the ball-room, or at the race-ground? Think how many profane and thoughtless visitors there are in all such places. Would it not grieve you to see occasion to fear that you had contributed to the hardening of any in their infidelity? Would it not become you more to devise means to pluck them as brands from the burning? If your Saviour were now on earth, and in the same town in which you dwell for a season, what would be his conduct in circumstances like your's? Many of the native inhabitants of our fashionable watering-places make shrewd remarks on the vast variety of persons, whom it is their business to accommodate, during the summer-months. Into the same house they often receive, at the same time, the pious and the profane —him that feareth God, and him that feareth him not. They see many imperfections among the disciples of Christ, but, when comparing them with the men of this world, shall they not be compelled to acknowledge *a marked difference?*

Christian Reader, study to adorn the doctrine of God your saviour in all things, that so it may appear, *the righteous is more excellent than his neighbour.* *Prov.* xii, 26.

Bromley near Bow. *W. N.*

May 9, 1809.

On the truth of Christianity.

The disciples of the Lord Jesus Christ, and first propagators of Christianity, are considered by some as deceivers; and the Credulity of the people, who embraced as truth the cunning plot of twelve men, is spoken of with derision. To contrive and propagate a lie, men must be impelled by some powerful motive, for without this, truth is naturally preferred to falsehood; and if the Apostles were thus influenced, it becomes us to point out the motives by which they were actuated. If then the enemies of Christianity cannot prove that they were moved by one or more of the following motives, it only remains that their pretensions were just and laudable. Impostors must be stimulated either by *Ambition*, or *Lust*, or *Avarice*, or by the *love* of human *Applause*; for it cannot be conceived that they should invent and promulgate a system of falsehood without any motive or end whatever; nor do we know of any other motive that can instigate men to such a line of conduct. But that neither the *Apostles*, nor their *Master* were actuated by these, will appear very plainly by examining what they preached, what they taught others to expect, and what they themselves actually suffered.

Christ taught his disciples such lessons as must mortify and annihilate every ambitious thought. Instead of presenting bright prospects in this world, he warned them that they should meet with tribulation, and that of the most painful kind, *A man's enemies shall be those of his own house;* and not confined to them, *Ye shall be hated of all men for my sake*; Yea, *the time will come when whosoever killeth you will think he doeth God service.* His lessons of purity were of the strictest kind. Not only did he command to abstain from the outward gratification of divers lusts, but declared, *whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.* Murder, by his teaching, is hatred in the heart; and all the forms of Religion are abominable without purity of Soul. He admonished his followers to quit their avaricious pursuits, and lay up treasure in heaven, *If thou wilt be perfect, sell all that thou hast, and give to the poor. My kingdom is not of this world.* The poor were his followers, and he received the despised among men, to the offence of the mighty and noble, to whom he made no application for sanction or protection. Nor did he encourage his followers to suppose a profession of his name would be attended with applause. *If any man will be my disciple, let him take up his cross, and follow me,* thro' evil as well as good report. *He that exalteth himself shall be abased. Except ye* [humble yourselves and] *become as little children, ye shall not enter the kingdom of heaven.* He commanded all their deeds to be done without ostentation, and therefore the greater duties were to be performed in secret. Such was the language of the great founder of Christianity, and the precepts of each Apostle

exactly correspond therewith; and the same prospects, with the additional force of example, were faithfully placed in the view of every convert to Christianity, by the first propagators of the system.

The forementioned precepts, and indeed the whole tenor of the Gospel, free the Apostles of every suspicion of being actuated by any worldly or sinister motive. This indeed has been thought so self-evident, by some of the most inveterate enemies of Christianity, that they have been constrained to confess the Gospel, "one continued lesson of benevolence, humility, and self denial." * But we have more than the precepts of the Gospel, we have more than the confession of enemies, in support of this position; the whole History of the Christian Church, whether detailed by believers, or cursorily mentioned by pagan writers, proves to us that Christ and his apostles, as well as their converts, practised self-denial, humility, temperance, charity, contempt of the pleasures and pomps, the vanities and allurements of the world. Let us hear the language of the well known persecutor of Tarsus, now the ardent Paul an Apostle of Jesus Christ, *Thrice was I beaten with rods, once was I stoned, thrice I have suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in danger of robbers; in weariness and painfulness, in watchings often, in hunger, in thirst, in fastings, in cold and in nakedness often. I take pleasure in infirmities, in reproaches, in necessities, in persecutions, for Christ's sake.* Paul, Peter, and James suffered death for the cause of Christianity. John was banished to waste his days in exile, and the other Apostles had their share of persecution and suffering. Multitudes of Christians were slain for adhering to this system in the reign of Nero, and other Emperors. "Their sufferings at their execution were aggravated by insult and mockery; some were disguised in the skins of wild beasts, and worried to death by dogs; some were crucified; others were wrapt in pitched sheets, and set on fire at the close of day, as lights to illuminate the night." These generally had it in their power, and were often allured by promises, to avoid death, only by casting a few grains of incense on the altars of Pagan Deities; yet few instances occurred of their complying to save their lives. If it be true that *all a man hath he will give for his life*, would not a deceiver give up a lie, for life and splendour?

In a calm and attentive consideration of the foregoing facts, we cannot discover any symptoms of imposture in the first teachers of this religion. If they had given the prospect of numerous wives, and large estates; of plunder and conquest in this world, and sensual bliss in another, we might conclude, without difficulty, that they intended to deceive their followers, as the means of raising themselves to empire. But when we see that every precept they deliver, every promise they make, every expectation they present to others, is calculated to render men indifferent to the pursuits most

* Lord Bolingbroke.

congenial to the sensual and ambitious, the proud and avaricious; when we reflect also that they enforced these precepts by example, and after passing lives of self-denial and difficulty, sealed the truth of their doctrines with their own blood; when we remember that "to suffer for Christ was their glory and their joy; that stripes, chains and death were considered as the highest honours of his kingdom who himself died on a cross." we must be convinced of the integrity of these men, and confess that such conduct is quite inconsistent with imposture.

We have heard of crafty, political, and deep designing men, availing themselves of reigning superstitions, laws and customs, to gratify their ambition and indulge the cravings of lust; but that twelve illiterate persons should, in defiance of laws and manners, and in comtempt of rulers, combine to forge and propagate a miraculous story, by which they were to change the religion of the world: that for propagating this falsehood they should undergo every species of cruelty and death, and yet persist in supporting it: and that, tho' their doctrines were not favourable to any corrupt passion, nay in every respect contrary to human inclinations, so much so, that to the present day every christian must suffer a species of persecution, yet that these doctrines should prevail, to so wide an extent, and have imposed on the wisest of men; extorted praise from their adversaries, and should even in this enlightened age, more than keep their ground; these things would be greater miracles than any recorded in the Gospel itself, and require greater credulity to believe them: yet these things must be so, if the Apostles were deceivers.—We must therefore conclude that Christianity was founded neither on delusion nor deceit, but is from God, and in it we may recognize objects worthy the stupendous chain of prophecies and miracles by which it was introduced; and worthy also the magnanimity of its first preachers, which only solicits our investigation to shew itself the Truth of God, and not the cunningly devised fables of man.

Bristol. ETMENHΣ.

On the Eternity of God.

Eternity is perpetual duration, which has neither beginning nor end. Time has both, and supposes something before it; but Eternity is just the reverse of time, and is exprest better by negative than positive terms. It is the property of God, and is one of His negative attributes: it is the denying Him any measure of time as immensity is the denying him any bounds of space. Immensity is the diffusion of His essence, Eternity the duration of it. As it is His immensity to be every where, so it is His eternity to *be always.*

God was *without Beginning*, *Gen.* i, 1. *In the beginning God created the World, &c.* God was then before the beginning of it, and if he were before the beginning of created things, he was without beginning. If there were purposes before the foundation of the world, there must also have been one with whom those purposes existed. The Gospel is preached by command of the same God that was before all ages. Though the manifestation of it be in *Time*, the purpose and resolve of it was from *Eternity*. Before the foundation of the world God loved Christ as Mediator, *John* xvii, 34. *Time* began with the Creation consequently the Creator could have no beginning in it. If God had a beginning, he must have derived it either from another or from himself. If from another, then that from which he received his being must be more God than he. Nor could he give himself a beginning, for if so, he was *once* nothing, and if he *was not*, how could he be the cause of himself? It is impossible for any thing to act before it exists. If then God does exist, he must have existed from Eternity, as he could not derive his being from another.

God is *without end*. He always was, always is, and ever will be, what he is. That which had no beginning of duration can never have an end or any interruptions in it. As God never depended on any thing, there is nothing that should make him cease to be what eternally he has been; nor is there any thing that can put a stop to the continuance of his perfections. The reason that any thing decays is either its own native weakness, or the superior power of something that is contrary to it. But there is no weakness in the nature of God that can introduce any corruption, nor can he be over-powered by any. A weaker being cannot hurt him, and there is none mightier than He. Whatsoever perfection any being hath, if it is *not eternal*, it is not *divine*. God *only* is immortal by a necessity of nature. Angels, Souls, and Bodies too, after the resurrection, are immortal, not by nature, but because God has granted it to them. It is only for that word that raised them from nothing, to speak them into nothing, and they must return again to nothing. But God is immoveably fixed in his own Being, that as none gave Him his life, so none can deprive him of it. God is the *first* and the *last*. That which is the first cannot *begin* to be, it were not then the first: it cannot cease to be; for whatever is dissolved returns to that of which it previously consisted, and then it were not the last.

Reader, the eternal God will measure thy future existence by his own. Art thou renewed in spirit by his grace, thou shalt be filled with His fulness, and dwell forever in the light of His countenance: art thou His enemy by wicked works, His omnipresence will be thy torment where the worm dieth not and the fire is not quenched. *J. C.*

Evidences of Growth in Grace.

When Rahab had received the Israelitish spies into her house, and guarded them from their pursuers, she said unto them; *Now therefore I pray you, swear unto me before the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me* A TRUE TOKEN. To a person nearly insolvent, and dishonest in his heart, there is nothing more disagreeable than a through investigation of his affairs. He hates the idea of taking stock; if he begin, he hurries through a part of his duty, observes, "every one is subject to losses, some years are better than others," and declares "it is all well." The superficial professor resembles this man in making up his account. He says, "I am not quite what I ought to be, but I hope things well be better soon, I will venture on; many are worse than I, and if I am lost, wo be to thousands." But the honest and industrious tradesman very frequently and carefully examines his books, his trade, stock, income, and expenditure. His enquiry is, "Can I pay every one his due; am I providing *for my own* as an honest man in the sight of God?" So the sincere christian enquires, "*Lord search me and try me, and take away all iniquity*, let me be really thine, O Lord, if ever so weak, ever so little in thy cause." Such are anxious, like Rahab, to have *a true token*, and to them we suggest the following remarks.

1. We grow in grace when we successfully oppose sin in its different workings in the heart, in its most secret operations there. This work peculiarly belongs to the christian, and principally to you who are of some standing in the christian life. Your first encounters were with notable sins, with outward enormities, and these were easily removed: but you now engage with more secret and powerful enemies. Perhaps you thought these adversaries in a great measure subdued, and, *pressing towards the prize of your high calling*, you hoped they would soon be all destroyed. But lo! you now find a number rising up in the heart that you never thought of! Yet your enemies are not multiplied, only your sight is more clear; you mistook some of these for friends before. Your first light was as the light of a fire, by which you could only see to sweep the room and set the furniture in order; but you now have the light of the sun, and you perceive that the room, however neatly furnished or cleanly swept, is yet full of floating atoms; and therefore your heart is, to your thoughts and feelings, now *deceitful above all things and desperately wicked.* Some professors are like Pharaoh, they are willing to let a part go, or all go a little way, but are by no means willing to take a final leave of all their sins. (Such are in the way to perish like Pharaoh.) But when the wickedness of the heart is the principal object of prayer and watchfulness; when you determine to make no peace with heart sins; the contest may be painful,

but the victory is sure. You may lose much, but nothing worth keeping; rejoice; it is grace conquering. When Mr. Prywell was upon the alert, and Mr. Godly-fear kept the castle, then things went on well in Man-soul.

2. We grow in grace, when the heart is prompt and ready to engage in every known duty, and we venture every thing in obedience to the revealed will of God. What miserable creatures are some professors of religion! They have just enough religion to make them suspected by the world, and unhappy in themselves. They must ask their customers leave to keep holy the Sabbath-day: they must ask their friends or relations leave to follow Christ in his ordinances. No wonder their faith is weak, their hope low, their love cool, their zeal languid, and their souls bowed down with fear and doubt and distress. These feelings are in fact the best evidence of their being in a gracious state, for if they were confident and happy we should be alarmed for them. The active, obedient, zealous christian may have confidence towards God; but it becomes the idle professor to be afraid. The activity, obedience and zeal of the former by no means lay the foundation of his salvation, but they are the natural effects, and therefore rational evidences of his being laid on Christ as a foundation; and we generally find that those who boldly venture in all the paths of duty, in dependance upon divine grace for help and acceptance, do enjoy a lively hope of eternal life through Jesus Christ our Lord. See the blessed examples of this spirit in the records of good men. God tried Abram in commanding him to offer his son Isaac. What did the good man do? he might have found many *rational* excuses. But he was up early in the morning, and called Isaac and the servants; such was his ready obedience to so difficult a duty. See in Paul another of the same stamp; he saith, *But when it pleased God, who called me by his grace, to reveal his Son in me, that I might preach him among the gentiles*; IMMEDIATELY *I conferred not with flesh and blood.* So, christian reader, be thou a follower of those who inherit the promises; and GROW *in grace. They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.* The greater their exertion the less shall be their fatigue.

Many minor evidences might be added; such as, Rising superior to former temptations, so that what once formed a great snare, loses its power to tempt—Living upon the divine word, feeling and loving the holy tendency of its doctrines, and thirsting after more conformity to its precepts—Deeper impressions of the divine purity and glory, leading the soul to abhor its own vileness, &c. On these we forbear to enlarge, and hasten to that grand evidence, without which all others are liable to suspicion.

3. We grow in grace, when the habit of our hearts involuntarily makes the Saviour's cause our own. Mary's language near the sepulchre will illustrate our meaning. She was seeking Jesus, and her mind was so absorbed in that object, that she says to one whom she took for the gardener, "If you have borne *him* hence, shew "me where." A gardener might have reasonably asked, "What *him?*" "Who do you mean?" but she thought of no other than Jesus that was crucified. So we mean, that when a believer's mind is absorbed in the cause of Christ, and he habitually, and, as we said, involuntarily considers it as his own cause, then he grows in grace. This can only arise from thinking much of Christ; Indeed, the increase of divine principle may be resolved into this one thing, *increasing thought of Christ.* It is delightful to see the number of public subscriptions in which some names appear. So much for the Missionary Society, so much for the Bible Society, and so much for every case that appears worthy. This is lovely. Surely such persons think much of Christ. But where the circumstances do not admit of *extensive* exertions, a gracious soul cannot be wholly idle; the heart will ebullate its offerings, and the character will be identified whith his, the zeal of whose house consumed him. The more we feel our relation to Christ, the more will every grace of the Spirit thrive in our hearts, until *whether we eat or drink, or whatsoever we do, we do* ALL *in the name of the Lord Jesus.* *K. L.*

Original Letter of the late Rev. George Whitfield,

To —— —— Esq. written in the 24th year of his age, the third after he began to preach in the fields, and the year before he was excluded the Church, for having more Religion than his brethren.

Tullow Bridge, Nov. 20. 1738.

Dear Sir,

Though I know you not by name, yet as you were so kind as to come and fetch me to your house, and providence called me so soon away; I think a line will not be unacceptable. But what shall I say, dear Sir? why I thank you with all my soul, for your great kindness, and heartily beseech God it may not lose its reward. But dear Sir, give me leave to chide you, for you and many others think more highly of me than you ought to think, for alas! I am nothing, have nothing, and can do nothing without God. What although I may, like a polished sepulchre appear a little beautiful without, yet within I am full of pride, self-love and all manner of corruption. However, by the grace of God I am what I am, and if it should please God to make me instrumental to do the least good, not unto me, but unto him, be all the glory.

So poor, so frail an instrument
If thou my God vouchsafe to use,
It's praise enough to be employ'd,
Reward enough, if thou excuse.
If thou excuse, then work thy will
By so unfit an instrument,
It will at once thy goodness shew,
And prove thy power omnipotent.

Oh! dear Sir, my heart is so full of a sense of the divine goodness, that I could wish that I could persuade all men to love God; for however this or that pleasure or profit may promise, yet God alone can procure true happines to the soul. Therefore, dear Sir, make God the alpha and omega, the beginning and end of all your actions. Study to know him more and more, for the more you know, the more you will love him. Study to know him as he has revealed himself in Christ Jesus, and labour every day to copy after that exemplar. In short, renounce the world in affection, deny yourself and give your heart to God, and he in return will give you himself.

Oh! that this may be the practice of, dear Sir,

Your most obliged humble Servant,

GEORGE WHITFIELD.

Mr. Booth's Address to the Missionaries.

To the Rev. J. Upton.

Dear Sir,

Having understood your friendly wish to encourage the Baptist Magazine, I herewith present you with the address, in Manuscript, of my late venerable Pastor, Mr. Booth, to the Missionaries, Ward, Brunsdon, Grant, and Marshman, previous to their going to India. It was taken in short-hand, at the time of delivery from his own Pulpit, by my son, and some time afterwards transcribed by himself, from his own notes, at the request of a friend; and I have no doubt of its being a true and faithful copy, verbatim as delivered by him. Indeed it breathes so much his very spirit and language, that those who knew him best and heard him most, I think must consider it as a specimen of the genuine effusion of his pious soul expressed in his usual and natural Pulpit stile of address. If you send it to the Editors of the Baptist Magazine, I think it will contribute a little to the growing reputation and usefulness of that Periodical Work. I remain, Dear Sir,

Your affectionate brother,

DAVID BLIGH.

St. Martins Le Grand.

"My dear young Brethren;

It is at your request, and at the request of some respected friends of my own church, and of other churches, that I now stand up to address a word of exhortation to you.—You have already been solemnly designated to that important service, which has again and again, I trust, not only in a serious, but in a devotional way, been mentioned in prayer, since we came together. You have had, I doubt not, very seasonable exhortation and advice given by my fellow ministers, and my honoured brethren, settled as pastors in country churches.

It is not, that either I or any of my brethren present, suspect that you have wanted seasonable advice under those to whose voice ye attended; but it is, as has been already expressed by our brother Fuller, to show our cordial concurrence in the important design, and to unite in our prayers and devotional services at the throne of divine grace on your behalf, on behalf of the cause of Christ in general, and that we may manifest that we are not ashamed of adopting *this measure*, which, though so commonly laid aside, and for so long a time, has been happily revived of late, according to the command of our Lord Jesus Christ.

I don't intend that my exhortation should be long: I don't intend that it should be considered in the light of a sermon; but *I do intend* to speak with a *friendly freedom:* and O! that the Lord, that he who searches the hearts, and who has our final destiny in his hands, may be present with us for good.

That work then my brethren, to which you have deliberately, solemnly, and after much prayer for divine direction, given up yourselves; that undertaking in which you have embarked, I would recommend to your serious consideration under three points of light, namely, as INTERESTING; as HONOURABLE; and ARDUOUS.

I. I would recommend it to your daily consideration as INTERESTING. And in the first place it is manifestly interesting with regard to *yourselves.* You have, after having tasted that the Lord is gracious, after having had some experience of the ways of God; of a holy intercourse with God; after much deliberation, solemn prayer, and without being influenced by mere *human* persuasion, concluded, that it is your *duty* to give up yourselves to the service of the Lord Jesus Christ as MISSIONARIES: to give up your persons, your time, your talents, to the service of him in whom ye believe. The peace of your own consciences, the tranquility of your own breasts are *interested* in this affair. It has appeared to you to be your *duty* so to give up yourselves; it appears to be agreeable to the will of Christ that you *should* do so. Keep this in mind. You make a sacrifice, a very considerable sacrifice; but it is in the performance of what in your own consciences, and in your own understandings you consider in the light of obedience to the will and law of Christ;

the law of Christ I mean in a *limited* sense, with reference to the spread of the Gospel among the Heathen. Your own peace of conscience, the tranquility of your own breasts, are therefore deeply interested in your undertaking.

Your *Parents*, such of you as have godly parents yet living; your *other* family connections, if they be experienced in the Christian life, and are deliberate, and prudent; *they* feel interested in your going on in the way of the Lord, as made plain to your own consciences in this affair. Your *religious* connections also, are interested with regard to your happiness.

Again, your *christian friends*, and the poor benighted *Heathen* on whom you have your eye, are interested in your undertaking.

Your *christian Friends*; especially those that are personally acquainted with you, feel, when they are meditating on the subject, and especially when they are bending the knee at the throne of divine grace, they *feel* themselves interested in your engagement. When they are in audience with the Deity, when they are in prayer for the prosperity of the Gospel, when they are meditating on the state of the heathen world; when they are considering the force of that saying, *The harvest is great, and the labourers very few;* when they are in such an exercise, they feel interested in your undertaking. And I trust, that all of us who are now here, and know any thing of the Grace of God, feel an interest in your having devoted yourselves to the service of Christ as Missionaries to the Heathen.

Were our *brethren*, already in Hindostan, among the poor Heathen; were they acquainted, not only with your persons, as perhaps they may, some of you at least: were *they* acquainted with the present solemnity; what an interest would *they feel* in the affair: how would they be pouring out their hearts before the Lord for each of you: their hearts would rejoice, as well as ardently pray in the thought of your having so done under a dictate of conscience with regard to its being the will of Christ; how would they rejoice in the thought of your embarking in the *same work* and for the *same place*.

The poor *Heathen*, though they know not God, are insensible of the nature and design of a christian mission; though intirely unacquainted with these things: yet, if the Lord be with you, and I trust he will; if you go in his name, in his strength; with his *grace* in your hearts, and his *truth* in your mouths; if you go in among them as men of God; *their interest* in your engagement will be very great.

My brethren; if we were to stop here, we should stop short of the *extent* of this interest. For if you go forth in the name of the Lord, be owned of the Lord, if you magnify your office in any measure: we may conclude that the time will come, we hope it will not be a long time, when *Angels themselves* shall feel their Interest in your engagement. For ye know who it is that said, *There is joy among*

the Angels of God over one sinner that repenteth. Angels are benevolent creatures. They rejoice when instruments are raised up, and owned of their blessed Lord, when they are rendered useful: they feel if we may dare to say, they *feel* their own *happiness* enhanced by the communications of divine grace, and of happiness to poor sinners.

II. The work in which you have engaged is HONOURABLE; I say it is honourable. You have formed a determination, by the assistance of providence, to embark for a very distant part of the world. You have embarked in a cause which has integrity, benevolence, christian charity, veneration for God, and love to man; which has the happiness of your species, private and public happiness; which has eternal felicity for its object.

You are not going to leave your native country, to leave your family connections, and to reside in a foreign land, for the lawful purposes of studying and pursuing a regular commerce. Much less are ye going to gratify pride and secular ambition, to gratify covetousness, by sacrificing rectitude, benevolence, and humanity at the shrine of mammon: to amass wealth in order to raise yourselves and your families to a conspicuous situation by and by in your own country. But you are going to diffuse divine Truth, to propagate the doctrine of divine Grace; and, to open, if I may adopt the language of Christ to the apostle Paul, *To open blind eyes; to turn them from darkness to light, and from the power of Satan to God.* Ye are going to spread the triumphs of a crucified Jesus; to make it manifest that ye love your God, that ye love your own species, and that you are willing to spend and be spent in order that ye may promote the great ends of your christian calling, and the great purposes of a Christian Ministry.

The cause in which you have embarked is *honourable.* Its *remote foundation* was laid in the everlasting counsels, and in the eternal decrees of Father, Son and Holy Spirit. It is *that,* if I may so speak, which the eternal God had *nearest at heart* when he created the world.—The cause in which you are embarking, is *that* which our Mediator had at heart, when he laid the foundation of it in the blood of his cross; when he fell a victim to divine Justice—It is *that* in the consummation of which the eternal God will forever manifest his excellencies; and in the consummation of which the happiness of all the redeemed will be absolutely complete.

A cause this for which confessors have been imprisoned, have suffered the greatest hardships; for which Martyrs have bled, under the sacrificing knife, or been consumed to ashes in the flames. A cause therefore so great, supremely great, supremely good, and supremely *honourable,* that an upright, deliberate, and prudent embarking in it, though it should fail with regard to appearances, *in our own times,* gives honour to the character who is concerned.

No man can ascertain to your minds and consciences that either of *you* shall be the Instruments of really converting *one* soul. We trust that you will be the instruments of converting *many*. But supposing Providence should order it otherwise, supposing divine energy should be withheld from *your* labours and endeavours, so that you are not made the instruments of turning a single soul to Christ; yet, there will be no reason to regret. To regard the recorded law of Christ, to regard a dictate of the understanding and conscience with reference to the sense of that law; and to act in practical obedience to its spirit and design, are of no small importance. The testimony of your own consciences, that in godly sincerity, according to the best of your understandings, after deliberate enquiry, ye have been obedient to the will of God, to the revealed will of Christ; will not be lost, supposing the Lord should not honour his own cause in any thing like the measure that we hope he will. But

III. it is an ARDUOUS engagement. It is an arduous undertaking. Yes my brethren, I do not mean to discourage you, any more than our Lord did, when he said various things to his apostles, a little before his last sufferings, relative to their difficulties and dangers, and so on. Yet I say, I will venture to affirm, that it is a *more* arduous task, that ye have any of you yet thoroughly understood.

I consider myself as knowing but little of it, partly, because I have never been engaged in it; and partly, because I have too much reason to suspect, and even conclude, that notwithstanding the length of time in which I trust I have known something of Jesus Christ, and the course of years in which I have borne the pastoral character, that I have entered but little into the real spirit, if I may be allowed the expression, that I have entered but little into the *heart* and *soul* of real Godliness. This is clear, however, clear to my own understanding, that little of the power and spirit of religion as I have had; and extremely imperfect as my knowledge is; yet that I know something more of *myself*, and something more of the *religion* of *Jesus* than I did forty years ago: yet perhaps I had a *better opinion* of my own knowledge and of my own attainments in religion *then* than I have now.

Ye are comparatively young in years; ye are comparatively young in the knowledge of Christ. Ye have a thousand things to learn my brethren as Christians as well as Missionaries, which nothing but observation and experience can teach you; nothing else, except God was in a very *extraordinary* manner to endow you with divine influence; which extraordinary manner of endowment you have no reason to expect. It is clear, however, that it is an arduous undertaking, little as I know of the particulars of it, it is a great undertaking, it is a laborious undertaking, it is a difficult undertaking, it requires much of the Christian, it requires much of the real qualifications

of a Missionary. You have many, many, labours to perform, much self denial to exercise: and multitudes of sacrifices to make."

(to be concluded in our next.)

Remarks on the Apocalyptical Churches.

II. SMYRNA.

Smyrna is situated north of Ephesus, at about 45 miles distance, and 183 miles west by south of Constantinople. The Town extends along the shore about half a mile on a gentle declivity. One whole street not very well built is occupied by Europeans, and called by the Turks, "Frank Street," because occupied by Christians. The Port is considered one of the finest in the Levant, and is capable of containing a large fleet. In the upper part of the city are ruins of an old castle, a mile in circumference, probably built by the Empress Helena, consort of the Emperor Constantius Cholorus, and mother of Constantine the Great. She was a native of South Britain, was eminent for her virtue and piety, and died in a good old age. Near it is an ancient structure where the Greek Council was held when Smyrna was the Metropolis of Asia Minor. Here also are the ruins of the amphitheatre where Polycarp, the Angel of the Church at Smyrna, fought with Lions. There are about 30,000 inhabitants, but not above half Turks. The Greeks have two churches, The Armenians one, (these have something of religion.) The Dutch have one chapel, and the English one; the Clergyman that officiates in the latter is generally esteemed a regular moral character. The Jews have eight synagogues, where the law is read, and the Catholics have three chapels. They had a succession of Ministers in the original church till the latter end of the sixth century, probably some little time after. The Christians enjoy every privilege.

This Church, in the address to the Angel thereof, is charged with no sin, but recognized as poor, afflicted, and yet rich in good works: a very exact description of God's people. *Hath not God chosen the poor of this world! In the world ye shall have tribulation. A peculiar people zealous of good works. I know thy works and tribulation, and poverty, but thou art rich: fear none of those things which thou shalt suffer, behold the devil shall cast some of you into prison, that ye may be tried.* Polycarp, the Angel addressed, was burnt in the year 167, in the 7th year of M. A. Antoninus; Justin Martyr and many others, eminent for their piety and learning, suffered about that time. They were faithful unto death and he gave them a crown of life.

Religion prospered many years in this city, nor has it ever intirely lost it; The germ is still preserved. Would it not be a desirable station for a Missionary? We eat of the fruit of their vines, cannot

the fruit of the heavenly vine be returned unto them? Many may be the changes of Christ's Church, it may wax and wane, but nothing but sin can remove the candlestick out of its place. What an encouragement here is to the Angels and Ministers of other Churches. *Be ye faithful unto death.* The good old Polycarp said, when they pleaded with him to renounce his religion, "four score and six years I have served him, and he never did me any injury, how then shall I now blaspheme my King and my Saviour?"

What a mercy is it that the reward is given to the *faithful.* Many Ministers mourn over their want of success, sabbath after sabbath, and year after year. They seem to labour in vain, and sometimes doubt if they are not occupied in an Office to which they have no authority. But let them go on in the strength of the Lord, if they love his word, his work, and the souls of their fellow creatures. Let them continue *faithful* unto death, and remember that the reward is given not so much to the *useful* servant as to the *faithful* one. *Many will say in that day, We have cast out devils in thy name,* (they may have been useful) *but he will say, I never knew you.* But the *faithful* servant, how ever humble his lot, while looking after a few sheep upon the tops of the mountains or in the solitary vale, to him belongs the reward; *I will give thee a crown of life.* The Master has made it our duty to be faithful, and we desire to be useful to souls, but the Lord has not made *that* our duty. A good man in the faithful discharge of his duty, may feel *grief* because so little success attends his labour, but he never feels *guilt* on that account. Success is in the sovereign hand of the great Head of the Church. The great inquiry at the awful period when he calleth his servants to account, will be, not, how many were converted under our Ministry; but were we faithful to our Master; were we faithful to the souls of men: did we neither starve them nor poison them. But no man can be *faithful* without being *useful,* he may not know it now, and that is but of very little consequence. (there are many things the knowledge of which we are unable to bear.) No faithful servant, however humble his abilities or mean his station, ever labours in vain The arrow discharged from such a bow always has its commission and never returns void. Their labours are always acceptable to the Lord, and as a sweet smelling savour before him, whatever may be the effects produced upon the minds of men; *Know ye not, brethren, that ye are unto God a sweet savour of Christ, in them that are saved and in them that perish.* Nor are the promises of acceptance and of reward confined to the Ministers of the Churches, but extend to all the *faithful,* even to all that love his appearance. Let every one therefore help his neighbour and every one say to his brother, Be of good courage.

K. L.

Sin viewed in the sufferings of Christ.

The law gives the *first* knowledge of sin; this knowledge, however, not only becomes more extensive, but also more salutary, when we rightly contemplate, and lay to heart the sufferings of the Son of God; for the law itself, in the extent of its requisition and the severity of its curse, is most expressively elucidated in the atonement he made. The law discovers sin, and *denounces* the wrath of God on transgressing man. But we not only see the wrath of God *denounced* but also *executed* on the person of God's dear Son! the victim is not a peccable man, but the holy Son of God, who had taken upon himself his people's transgressions of the law.

Cursed is every one that continueth not in all things written in the book of the law to do them. In that expression, the law appears in all the extent of its requisitions, and the severity of its threatenings; and how clearly are these presented to our attention in Christ crucified! We are *eye* witnesses to the greatness and the turpitude of sin, which could not be expiated but in the bitter agonies, the ignominious death of God our Saviour. Could we but stand for a moment on the brink of the abyss of hell, and distinctly view the punishment eternally inflicting on damned sinners, we should be inexpressibly convinced, that sin is no imaginary phantom originating in the unsanctioned reveries of weak and credulous minds, but an evil of unutterable magnitude; but when we contemplate our sins punished in the Lord Jesus, we have an argument superior to every other to prove the unspeakable evil of sin in the sight of God, seeing *he spared not his own Son,* but gave HIM up a sacrifice for us men and our salvation. *W. H. R.*

QUERY.

Maria has been brought up under pious parents and an evangelical ministry; her disposition is amiable, and her character unstained. Nature and education have vied with each other to make her lovely: but Maria is a stranger to personal religion.

Theodosius, of the same village, was blest with equal advantages, and his character was equally fair. At an early period Theodosius and Maria formed an attachment to each other, which their ripening years have fully matured. Similar dispositions, unbounded affection, and affluent circumstances led them to conclude that a large portion of happiness would be theirs, and they soon expected to unite their destinies for life.

But God, whose ways are above our ways, a short time since called Theodosius by his grace, and taught him the sublime happiness found beneath the cross. Maria, who before was the centre of his

affections and the soul of his joys, has now become his greatest grief: her happiness, perhaps her life, and I might add his too, depend upon their union; yet marry her he dares not, lest he should then be unequally yoked with an alien from the commonwealth of Israel.

Perhaps obedience and inclination never had a severer struggle, and it is with a desire to have the path of duty pointed out by some of your valuable correspondents that these lines are written.

W. M.

Obituary.

REV. W. WRAITHALL.

Mr. William Wraithall, Baptist Minister, Wigan, Lancashire, died April 3, 1809: aged 61 years. This aged servant of Christ was not distinguished by eminent gifts, but he evidently possessed what are of infinitely greater importance, the saving and sanctifying influence of divine grace.

From a variety of circumstances it was thro' much tribulation he passed to the kingdom of heaven. He was manifestly chosen in the furnace of affliction: therein he chiefly received the instructions of heavenly wisdom, but therein he also enjoyed the consolation which is in Christ. During his last illness, and in the prospect of death, he experienced nothing of triumphant or transporting joy, but he was enabled to maintain to the last, with little or no interruption, a steady dependance on the finished work of Christ, for that complete salvation which is to be found in him and in him alone.

The following remark, which he made to his now bereaved and afflicted widow, was expressive of the state of his mind in general: "The great captain of salvation," said he, "has fought all my battles for me, I shall therefore be more than conqueror thro' him who loveth me." With this confidence and calmness he was favoured till he fell asleep in Jesus.

The righteous hath hope in his death.

He left for his funeral text the venerable patriarch's dying language, *I have waited for thy salvation, O Lord.* Gen. xlix, 18.

On the evening of the same day in which he was interred the funeral sermon was preached in the independant place of worship in the same town. To the christian kindness of that church and congregation, the bereaved family are greatly indebted for a collection after the funeral discourse, and for very liberal assistance before and since the decease of their late affectionate husband and father.

He has left a widow and 3 young children wholly unprovided for.

Liverpool. *R. D.*

WILLIAM TUNSTALL.

(communicated to a friend by his Father.)

William Tunstall, of Rainsford, Lancashire, died April 21, 1809; aged 23 years.

In recording the death of our beloved friends and relatives who have enjoyed and given evidences of a divine change being wrought

in their hearts by the power of the Holy Ghost, there is something afflicting and at the same time consolatory. Afflicting, because we are deprived of their company, their endearing friendship, their profitable discourse, and salutary example: consolatory, when we reflect that they are for ever freed from all the sickness, sorrow, anxiety and cares of this life; from the corruptions of nature, the deceitfulness of sin, and all the temptations of satan; and that they are gone to inherit the rest which remaineth for the people of God.

My dear son was early taught the principles of religion. I made it a rule, when my children were yet young, to make them repeat the Assembly's catechism, and as they advanced in years, I examined them at convenient times in the repetition of it, and explained to them the doctrinal parts of that excellent compendium of divinity; and I believe the minds of children are much sooner capable of retaining instruction in divine truth than we generally imagine.

The subject of this memoir blessed God that he had been taught the principles of the Gospel in childhood; and though he for many years knew nothing of the power of religion, yet when the Lord was pleased to give him to see and feel his lost undone state by nature and practice, he declared it was of great benefit to him, that his ideas were so clear, and his judgment so well informed in the grand and leading truths of the Bible. I never had any well grounded assurance that the Lord had begun a work of grace in his soul till he returned from an excursion to the Isle of Man for the benefit of his health. After that we had frequent conferences together on divine subjects, and he seemed to be conscious of his approaching dissolution and resigned to it. After his disorder had taken an unfavourable turn, I had been one day assisting him up into his room, when feeling great debility, he said, "Father, I shall not often come down stairs again," I replied, (fearful of buoying him up with false hopes) I think so myself, but you must resign yourself up to God's disposal whether for life or death. He said, "I am quite content to die, I would not change situations with any about me, were I perfectly satisfied of my future happiness: but, Father, I do not know that I shall be saved." I then laid before him the willingness and sufficiency of Jesus Christ, to save to the uttermost, all who come unto God by him. He was as clear from a legal principle as any I ever met with, but laboured under great depression of spirit, thro' strong convictions of sin; bitterly bewailing his past sins, and often crying out, "can God, or rather will he pardon such a heinous sinner as I am?" You may be sure I administered to him all the encouragement in my power, by holding out Christ to him as he really is, a willing, all-sufficient and suitable Saviour: All this he was satisfied of in the theory, but earnestly panted after more gracious assurances of God's pardoning love; and to know for himself that his soul was washed in the blood of the Lamb. Oh with what earnest cries and groans did he day and night when alone, wrestle by prayer for more clear manifestations of divine favour to his soul; yet the Lord, for wise reasons, was pleased to try his faith and hope for a long season: but blessed be his name, he who so remarkably tried his graces, at the same time supported him, enabling him to say, "Tho' he slay me yet will I trust in him." In this state of mind he continued

(except in some short intervals he appeared to have some foretastes of heavenly joy) until a few days before his death; when the Lord was pleased graciously to lift the light of his countenance on him and give him peace.

The day before his decease, some friends being in the room with him, he had a very agonizing conflict with the king of terrors. His friends thought him expiring, and called me up; soon after I came to him, recovering the use of his speech, he then took me by the hand; grasped it most earnestly, and called for his brother and sister; his brother came immediately—when dropping my hand, and taking hold of his, he said, with the greatest vivacity, John, thou seest thy only brother delivering up his soul into the hands of Jesus, take notice, particular notice of what I say; Flee unto Jesus Christ, rely wholly on him for a finished salvation; he will never deceive thee. I have wholly trusted him and he has never failed me. He, blessed be his name, has sustained me through all my sickness, and I now commit my all into his hand. Then stretching out his hands, he cried out, "Come Lord Jesus, receive my departing spirit;" when we expected his immediate departure. But it pleased the Lord to grant a short respite, and he continued in the same happy frame of mind till about the same time next day, when Mr. Toothill, our minister, came about two hours before his departure, and prayed with him. During the time of prayer he cried out "God be merciful (then stopping for want of breath, he afterwards added) to me a miserable sinner." Mr. Toothill asking him how he felt his mind; he said, "relying upon Jesus," and added, "I could tell you such a tale," (referring to his present confidence and joy) but recollecting himself, as though fearful of appearing to boast, "I must not boast." He continued calling on the Lord Jesus to receive his spirit, till about an hour before his departure, when his speech failed him, he then lay with the utmost composure till he fell asleep in Jesus. Thus terminated a tedious and painful sickness which he endured to the end without a murmur.

Mr. JOHN PADDON.

Mr. John Paddon, having being 5 or 6 years greatly afflicted, died the 21st of April, 1809; aged 28. He had been a member of the church twelve years; and so eminently adorned his christian profession, as to secure the esteem and veneration of all that knew him; and to become an example worthy of imitation, by all who profess to love and serve the adorable Redeemer. His mind was influenced by his divine grace when he was about 14 years of age; at that time he thought on his ways, prayed to God, and turned his feet unto his testimonies. At the age of 16 he openly professed his heart felt attachment to Christ by being baptized and uniting with his people, according to the scriptures. His profession occasioned no small stir among his relatives and friends, and subjected him to some of those trials which are to be expected by all who will live godly in Christ Jesus. They, being warmly attached to the established church, could not approve of the young man's becoming a dissenter; but his Religion was that of the heart, and his sentiments and profession were the result of consideration and

conviction. He knew Religion to be a personal concern, and that he must be accountable to God for himself; therefore, however he might be obliged to differ from his friends, in matters of religion; he saw Christ to be his only master, and that it was his duty and honour to be obedient to his commands. In keeping them he found a great reward: for the God whom he served was with him, and taught him, that *It is good for a man to bear the yoke in his youth.* He evidently grew in grace and in the knowledge of his blessed Lord, was enabled so to conduct himself as to recommend religion to all that knew him, and to compel even those who did not like his profession, to say of him, "He is a good Man." He was greatly beloved by his christian friends, and with pleasure do they recollect, his fervent piety, and his zeal and steadfastness in the cause of God. Having tasted that the Lord is gracious; and believing that true happiness consists in likeness to Christ and communion with him; he earnestly sought the enjoyment of God, in the use of the means of grace. He was a Man of prayer, and greatly delighted in that essential part of personal religion. He loved the house of God; and was glad at every opportunity to meet his brethren there: and when detained by affliction from waiting upon God, he was ready to say, *As the hart panteth for the water brooks so panteth my soul after thee, O God, when shall I come and appear before thee?*

His fervent piety is evidently expressed in the following letter, which he sent to his pastor in the commencement of his affliction.

Dear Sir, I have felt my mind very much impressed with a sense of God's goodness towards me, and my ungratefulness towards him: but he does not forget me nor forsake me. What a covenant God and Father is he to his children: He chose them before the world was made: he sent his Son from his own bosom to redeem them from hell; and he sendeth his Holy Spirit to begin his Work upon their hearts, and prepare them for the inheritance of the saints in light. Though the Lord has been pleased to afflict me yet he hath not left me without some gracious promise for my encouragement. I sometimes think, God sees some particular sin in me, and therefore he sends affliction to purge it from me; to remind me of my mortality; and to keep me near himself When I consider the way in which I am called to go, it brings to my mind the way in which he led Israel of old: it is said; *And he led them forth by the right way, that they might go to a city of habitation.* It is near seven weeks since I heard the sweet voice of the gospel in the house of God: O how I long to join the prayers and praises of the children of God in his house; for I can say with David, I had rather be a Door-keeper in the house of God than to dwell in the place of ungodliness. There is one thing that encourageth me in all the trials I meet with: which is, that here we have no continuing city, but we seek one to come: yea it is a city which hath foundations whose builder and maker is the Lord. I sometimes realize the glories of heaven (when Faith is in lively exercise) and think what a happy meeting we shall have when I, and you, and the rest of the church, and those who are gone before shall meet around the throne of God, and unite in the delightful song of *Worthy is the Lamb that was slain: Unto him that loved us and washed us from our sins in his own blood, to him be all the praise.* Therefore, with hopes like these, may we be encouraged to go on in the christian course rejoicing; having our loins girt with the girdle of truth, and our lights burning; that we may be as the bride waiting for the bridegroom, and be received in to the marriage-supper of the Lamb.

The spirituality of his mind appeared in his general conversation and his letters to his friends conveyed a sweet savour of Christ. In one addressed to his sister, who is a member of the same church, he thus expressed his affectionate

concern for the prosperity of Zion.

I suppose at times you almost conclude that I have quite forgotten you and the friends and cause at Bovey; but my closet can witness that I scarcely ever bow my knee before the Lord, but I bear you on my heart before him; desiring him to replenish your soul with his grace, and to keep your mind fixed on Jesus; that you may rejoice in the Lord as your portion. I cannot forget to pray for the church and people to which I belong; but I beg of the Lord to bless every believer, and make you all grow in grace, and keep you in peace and love among yourselves, that you may be as a garden, which the Lord's right hand hath planted.

This fervent piety produced a proportionate zeal for the glory of God and the enlargement of the Redeemer's kingdom. He rejoiced in every account which he heard of the prosperity of zion at home or abroad; and in the earliest days of his profession he was instrumental in bringing the gospel into the parish where he lived, which has been continued to the present time, with promising appearances of success. Our dear Brother embraced every opportunity to be useful, and would frequently pray and converse to the edification of the sick and dying.—As his disorder increased, he was advised by the faculty to visit Teignmouth and bathe in the salt-water, which afforded him some relief, and induced him to think of settling there. While in that situation, he sought an acquaintance with the few religious people there, and became so useful among them, as to obtain a good report from both minister and people: in all their meetings he was with them to assist, as far as his health would admit. But his strength decayed, and he was soon confined to his habitation, where he remained till about six Months before his death, when he returned to his father's house.—While at home, his christian friends had frequent opportunities to visit him and found his conversation truly edifying. The Lord favored him with a pleasing frame of mind, and enabled him to rest on the promises and faithfulness of his heavenly Father; and to rejoice that his *heavy* affliction was *light* when compared with the glory to be revealed in him. He had many temptations, and would often lament the weakness and wickedness of his heart, in wandering from Christ the foundation of all his hope, and the object of his supreme affection. Such was his love to Christ, and confidence in the wisdom and power and grace of his heavenly Father, that he was scarcely ever heard to complain: but when speaking of his affliction, would say, "It is the Lord who must do all things well."

It soon became evident, that the earthly house of his tabernacle must soon be taken down; and that the skill of able physicians, with the sedulous attention of his very affectionate parents and family, could not possibly prevent its dissolution. In this trying time, it pleased God to keep him near himself, and to favor him with that holy serenity which is peculiar to those whose minds are staid on him. He would talk in the most pleasing manner of the things of God, and speak of the heavenly inheritance as being reserved for him: and of the indescribable glories of that state. A few days before his death, on being asked respecting the frame of his mind, he replied; "I experience nothing rapturous, nor have I any anxiety; I am in the Lord's hand. If he should lengthen my life a little, I should be pleased; if not, his will be done." He talked of dying as going home, and rejoiced in expectation of seeing Christ and

being made like unto him; and of meeting christian friends, with all the redeemed to unite in the blessed song of *Worthy is the Lamb.*

The second day preceding his death, he was extremely weak and said "If I am to die, I hope the Lord will affect my mind with a sense of it." To which his sister said, you are not afraid to die, are you? "No," he replied,

"His love in times past,
Forbids me to think
He'll leave me at last,
In trouble to sink."

She said perhaps you would be alarmed if you were to know it. To which he answered, "I should not, for tho' it is a gloomy way of itself, the Lord is able to smooth the passage." His parents and sister standing around his bed, his sister said, When you are in heaven John, you will be glad to see us, if we should arrive there? "yes, my dear," said he, "I shall say, welcome dear sister, welcome dear mother, and welcome dear father. O 'tis a perfect place: there we shall be free from pain and sorrow, and serve the dear Redeemer without any interruption. His mother exclaimed, O John, I wish I could see you well! he replied, "we must have patience: if it is for death, it must be death, and if it is for life it must be life. I hope the Lord will be glorified in it;" and added, "The Lord will not leave me."

After that he said but little, being soon favoured with a gentle dismission from earth to heaven. A Sermon was preached at his funeral from 2 *Corinth.* v, 1—5. to a very large congregation, who appeared to be deeply affected on the solemn and interesting occasion.

Bovey Tracy. *J. L. Sprague.*

REV. JOSEPH GREEN.

In the last day, *Jesus will come to be glorified in his saints, and to be admired in all them that believe.* When the graces which the Saviour wrought in the souls of his people, are brought into public view, as they will be in the day of judgment, inconceivable glory will be reflected on him from whom all their excellencies were derived. The greater part of the holy adornings of divine grace will remain unknown till that day, yet much is seen in the present world, on account of which we give glory to our Lord; and whenever we become acquainted with any subject in whom the graces of the spirit eminently shone, it is desirable to give publicity to such cases, that others may glorify Christ in them.———For this purpose the following account is sent to your Miscellany. Mr. Joseph Green, pastor of the general baptist church in Deritend, Birmingham, was born September 19, 1752, near the town of Sutton Cold field, Warwickshire. As those who are most eminently useful in the church of Christ, are sometimes trained up in the school of afflictions, so was this excellent man; for they commenced very early, in the loss of an affectionate father. Till he was put out as an apprentice he lived under the care of his mother, and after he left her roof, he is said to have conducted himself much to the satisfaction of his master. Having had but few opportunities for learning, as he began to rise up into life, he felt the importance of snatching his leisure hours, at evenings, from idleness, and devoting them to the improvement of his mind. Thus without the advantage which ma-

ny other youths enjoy, of any education in their father's house, he became qualified for the station which providence had designed him to occupy.

During the early part of his life, he was sober, industrious and reputable, in his general conduct, and at times, had some serious thoughts about religion; but nothing genuine and abiding was implanted in him, till he was about 23 years old. Previously to that period, he had gone, regularly to his parish church, on the the Lord's day, but was then induced to go to hear the Rev. Mr. Austin, the present respectable pastor of the baptist church in Fetter Lane, London, who at that time, preached in a room in Sutton, and soon after in a little meeting house, which was erected in that neighbourhood. Under the ministry of Mr. Austin, his mind was informed, and his heart affected, in a way he had never before experienced. 'Till then, he was utterly unacquainted with the depravity of his nature, and his perishing condition as a sinner in the sight of God. He now saw the suitableness and all-sufficiency of the blood and righteousness of Jesus to meet his case, and committed his soul into his hands for salvation. The whole of his future conduct leaves no room to doubt but he then really experienced that important change of which our Lord spake to Nicodemus, without which no man can enter the Kingdom of God.

Educated in the doctrines and discipline of the church of England, Mr. Green's mind was strongly prejudiced, as the minds of the great majority of our fellow-countrymen are, against the instructive and useful doctrine of Believer's Baptism. In the company of some christian friends, on certain day, he warmly opposed this scriptural practice; but not succeeding in his opposition to the satisfaction of his own mind, he formed a very wise resolution, which was, to search the scriptures on the subject; tho' it must be recollected he did not apply to the fountain of truth impartially, but for the professed purpose of finding materials to confute his opponents, and support infant-sprinkling. However, he sought, but sought in vain; no friendly text rose to his help; but different passages of a contrary import, so that finally his researches closed in a firm conviction, in opposition to the wishes of his heart when he commenced, that the practice of immersion on a profession of faith is an ordinance of the Lord Jesus Christ.

Unlike to many who know their Master's will and do it not: this pious youth was no sooner fully satisfied of the divine authority of this neglected rite, than he determined not to consult with flesh and blood, but yield obedience to the will of God. Reproached he must expect to be, in a neighbourhood where so few professed their subjection to Jesus in this institution, and where contrary prejudices ran so high; yet, to the surprize and joy of the little society there, he proposed himself as a candidate for baptism and church fellowship. Fully satisfied respecting his moral and religious character, in the autumn of 1776 he was baptized and added to the church of which he remained so lovely an ornament.

His introduction into the ministry was rather singular. Their Minister at Sutton going from home one Lord's-day, pressed it upon him and two other friends

to keep open the doors of the little place of worship, by reading, singing, and praying, which they consented to do. When the time came, Mr. Green went, but owing to some unexpected circumstances, his two friends did not come. Having begun the service, he attempted to carry it on by giving a word of exhortation, in which exercise he found considerable liberty and pleasure, which encouraged him occasionally to assist afterwards as necessity required.

In the year 1784, providence removed him and a small rising family to Birmingham. Soon after his removal he was very heavily afflicted with a fever and ague, which laid him aside from following his worldly affairs for many months. But while in his low estate, Zion dwelt upon his heart, and his mind was forming plans for its enlargement. Here it must be observed, that a few Christians of the general baptist denomination, had resided at Birmingham, for a great number of years, probably as far back as the time of the commonwealth, but the cause was low. Ministers from Coventry and other places had used to preach to them in passing through the town. At the time Mr. Green came to Birmingham he found a society of about 17 persons of this persuasion, tho' not in connection with the original society of that denomination, who met in a room for worship. In the affliction referred to, he formed the design of building a house for God, in hopes tha tthe ministrations of his brethren might be more extensively useful to his ignorant neighbours. This design was shortly after executed, and a neat commodious little place was opened in Lombard Street, Deritend. But God's thoughts are not as our thoughts. Soon after the house was finished, Mr. Austin, who was expected to preach in it statedly, removed his residence to London; so that while they had a comfortable place for worship, they had no minister to instruct and guide them. In this difficulty the eyes of all were turned to him, who had occasionally supplied them, and been their most active friend, and he, conceiving himself called upon, in the providence of God, engaged, in connection with one or two neighbouring ministers, statedly to supply them.

Amidst very frequent and heavy afflictions, both personal and domestic, and still severer trials, from some members of the little flock, to which he had been as a father, he continued his ministerial labours, devoting to them as much of his time as could be spared from his secular affairs. And the great Head of the Church was graciously pleased to smile upon the attempts of his servant; for sinners were converted to God, and saints were built up on their most holy faith, by his instrumentality. For the last six years the society was particularly favored with peace and prosperity. It became necessary about 2 years back, to enlarge their Meeting-house which was subsequently well filled, and as his last days were his best days, so there was good reason to expect that if God had spared his life, the flock would have still increased with the increase of God. When he died the church consisted of 105 members.

It may be truly said of this departed saint, as it is of one whose memory is sacred in the church, "He was a good man." Indeed this was the general sentiment expressed at his death, not by his immediate connexions only, but also by his neighbours and ac-

quaintances generally. This sentiment was begotten,

By his uprightness in the conduct of his worldly affairs. Deriving no emolument from his flock, as they were a poor, tho' pious people, he found it necessary to attend to his worldly avocation, but he attended to it like a christian, with *truth*, and *punctuality*, and *honesty*. Those who knew him could place *confidence* in him.

By his benevolence. Possessed of but a narrow income, he found means, nevertheless, to relieve the distressed; so that the blessing of many who were ready to perish came upon him.

By his meekness and humility. His conduct was unassuming, gentle, and lowly, eminently so; so that those who knew him best, could not help observing that he had drank into the spirit of him who said, *learn of me, for I am meek and lowly in heart.*

By his affection. "He that loveth is born of God." His affection was not confined to his own people; but extended to the friends of Jesus of other denominations. When an Union Prayer meeting for the spread of the gospel, was established in the town by some of the independents and particular baptist churches, Mr. Green cheerfully united with them, and by his lovely carriage, on those occasions, for a number of years, greatly increased that affection for him, which his friends before entertained, and caused his death to be very sincerely regretted.

But as this good man was becoming more generally known in the town, and prospects of usefulness were opening upon him, the period of his mortal existence was drawing to a close. On Lord's day 2nd of October, 1808, he preached a very suitable discourse from *Heb.* iv, 9. *There remaineth therefore a rest to the people of God.* Probably, he little expected, at the time, he was so near to that rest himself, which he then so feelingly described. On the friday evening after this, a blood vessel broke, it is supposed in his lungs, and excited considerable apprehensions in the minds of his friends, who recollected with much interest the sermon he preached on the wednesday evening, from *Psalm* xciv, 12, 13. *Blessed is the man whom thou chastenest O Lord,* &c.—This was the last discourse delivered by this man of affliction and piety. A second discharge of blood reduced him low. However, in the course of a few weeks, his strength was considerably restored. Having so far recovered as to be able to enjoy the domestic circle, he retired to his bed early on the evening of the 2nd of Nov. 1808, without any painful symptoms. But about 10 o'clock the vessel opened again, and the blood ran very copiously, and threatened immediate death.—He said to his dear partner, "I did not expect it would come to this when I came up stairs." To one of his friends, who was called in, he said, "It is hard work." And two or three times he was heard to address that *friend who sticketh closer than a brother*, "Dear Lord receive me." No conversation could be had with the departing Christian, for in 20 minutes time he breathed his last, and forgot his sorrows in the joy of his Lord. Thus the family was deprived of an affectionate husband and father, the church of a faithful pastor, and the neighbourhood of a lovely example of Christian excellence.

Concerning this servant of the Lord it may be proper to remark, that he had long entertained a fear of death. Not a dread of the con-

sequences of death, which too many have reason to dread. No, on this head his mind was happily at rest. For nearly 30 years he entertained no doubt as to the safety of his soul, when it should please God to call him away. The promise of God, *He that believeth shall be saved*, was a solid rock on which his confidence was built, so that he could say, *I know whom I have believed, and that he is able to keep what I have committed to him till that day*. But he feared the article of dying; the pangs of dissolution, especially a lingering death, such as a consumption.

Hence when he heard of a good man's dying suddenly, his language was "sudden death, sudden glory," and his desire, that he might die in a similar manner.—His desire was granted; *he was heard in that he feared.* His memory will long be revered. May his virtues be imitated. May God provide pastors for his destitute churches. May all his friends meet with him at last, and join with the spirits of the just made perfect, to ascribe glory to the Lamb, whose name deserves all the praise for every excellence.

AMICUS.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Life of Mr. John Bunyan, *Minister of the Gospel at Bedford; in which is exemplified The Power of Evangelical Principles.* By Joseph Ivimey. Button and Burditt, 4*s* 6*d boards.*

When any person by his works gains the attention of the public, they naturally desire particular information respecting his personal history. Of late biographical writers have in many instances brought forth so much of the minutiæ of an author's private life, that we see him, not merely as a literary or pious man, in the course of acquiring knowledge, and in the act of multiplying and arranging his ideas for our advantage—we are made acquainted with the man himself—with the feelings of his heart and the habit of his life, exhibited in the domestic circle, without restraint and without disguise.

Who has not read and admired the Pilgrim's Progress? and who that reads does not wish to be better acquainted with the author? The little book before us will gratify hundreds who have accompanied *poor Christian* in his adventurous pilgrimage. They will here realize a living character, passing thro' a variety of those interesting circumstances which his own pen threw into an allegory, delightful to every reader, and profitable to such as happily partake of his spirit.

The christian, and especially the *tried* christian, will here rejoice to meet with *a companion in tribulation;* the book contains a good degree of heart religion, delineated by one experimentally acquainted with the subject: the editor having made free use of the Author's *Grace abounding;* adding the account of his imprisonment, and correcting the continuation of his life, written a few years after his death. The whole is divided into chapters, enriched with a variety of appropriate, interesting and useful remarks; and enlivened with such a portion of anecdote as a work of the kind may be reasonably expected to contain

As the character of this extraordinary man has been traduced in a most extraordinary manner, by a Barrister, not worthy to have carried his shoes, Mr. Ivimey has accomplished this acceptable service to the religious public at a very seasonable period. We transcribe a note, a good counter-balance to the Barrister's slander.

As a proof of the high estimation in which his memory is held at Bedford, we mention the following fact. The late Samuel Whitbread Esq. who was certainly likely to know Mr. Bunyan's character; left by will to the dissenting church at Bedford, of which he was pastor; 500l. bank stock, the interest of which is annually distributed in bread to the poor of the meeting, between michaelmas and christmas; assigning as the reason for his liberality, the respect he had for the memory of Mr. Bunyan.

A well-executed portrait of Mr. Bunyan, and a curious autograph and fac simile of his writing appear in the volume.

An Account of the latter days of Richard Vickris Pryor; to which is prefixed a brief Sketch of his Life and Character. second edition. Williams and Smith 1*s*

This elegant little book contains a very interesting account of the rise and progress of genuine piety in the character of a young gentleman of classical taste and respectable mental attainments. It is drawn up in a style remarkably simple and well adapted to the purpose; and calculated to attract the attention of a class of readers who do not usually dwell on bituary subjects. The writer justly remarks,

"It is animating and instructive to have before our eyes the pious breathings of a soul aspiring to the highest degrees of sanctity and virtue, and from a deep conviction that a devotion of the heart to God, is at once the duty and the happiness of man, striving to break asunder the bonds of innate corruption and raise itself to the enjoyment of the greatest and most excellent objects. But it is still more animating and instructive when we can follow it to the verge of eternity, and behold it shaking off its earthly fetters, with hopes full of immortality. Among all the objects that surround us, where shall we find one of so edifying a nature as this? When we reflect on the awful scenes about to be unfolded to the departing soul, and that its eternal condition is on the point of being finally decreed, the consideration is full of solemnity; and it becomes doubly so, when to this we unite the idea, that ere long, and we shall be actors in a similar scene, and be surrounded by the same prospects."

The profits of the publication will be appropriated to the Bristol Asylum for the blind.

The Power of God; preached at Lymington before the Associated Ministers and Churches of Hampshire, Sep. 28, 1808, and published at their request. Williams and Smith, Ogle, Burditt, &c. price 1*s*

This Sermon is pious and evangelical, eloquent and ingenious, and we doubt not was greatly admired from the pulpit. We think it our duty, however, to recommend to the Author, in his future publications, a greater attention to classical simplicity of language, to correctness of ideas, and to precision in the use of words.

A Confession of Faith, *put forth by the Elders and Brethren of many Congregations of Christians, (Baptized upon Profession of their faith) in London and the Country. First printed in* 1689. Burditt and Button, 1809. 12mo 1*s*. 8vo. 1*s* 6*d*.

The Ministers and Messengers of upwards of one hundred baptized Congregations, who put forth and owned this confession, as containing the doctrine of their faith and practice, did "desire the "Members of our churches re- "spectively to furnish themselves "therewith."

This recommendation is worthy the attention of the members of our present churches, as we assure them "The work will be found to contain, in thirty-two articles, a concise and comprehensive view both of the doctrines and practice inculcated in the word of God, with numerous references to the scriptures, in support of each article; furnishing those who wish to defend the truth, with the strongest arguments in support of evangelical doctrine and practice, while it will greatly assist the serious enquirer after the paths of holiness, and establish the weak and wavering Christian in the great and glorious doctrines of the everlasting gospel."

Religious Books lately published.

1. The Fountain of living Waters, a Sermon preached before the University of Cambridge, May 14, 1809.

2. The Life of Joseph Samuel C. F. Frey, Minister of the Gospel to the Jews, written by himself. price 4*s* in boards.

3. Essays addressed to the Jews. By the Rev. Gr. Ewing, of Glasgow. 12mo. 3*s*.

4. Periodical Accounts of the Baptist Missionary Society, No. 18, price 1*s* 6*d*.

5. Missionary Transactions, No. 20, 1*s*.

6. Memoirs of the Life and Character of the late Rev. James Hervey, compiled by the Rev. John Brown, Whitburn. Second edition, with large additions. Burditt, London. Oliphant and Brown, Edinburgh.

7. Sequel to the Antidote to the Miseries of human life. 3*s* 6*d*

8. Address to Christians of every denomination, on the Education of the Poor.

9. The Life and Death of a Christian: a Funeral Sermon for Mr. T. Hayton, By D. Bogue. 1*s*

THEOLOGICAL NOTICES.

☞ Information of works in hand from Theological Writers will be inserted under this Article.

Zeal without Bigotry, in answer to Zeal without Innovation, will appear shortly.

Bishop Reynolds on Ecclesiastes, &c. revised by the Rev. D. Washbourn, will be published in a few months.

The Rev. Melville Horne will shortly publish an Investigation of the Definition of Justifying Faith, the damnatory clause under which it is enforced, and the Doctrine of a direct Witness of the Spirit, held by Dr. Coke, and other Methodist Preachers.

A new edition of Griesbach's Greek Testament handsomely printed in 2 8vo. vols. is nearly ready for publication.

Mr. Mackenzie's Memoirs of the Life and Writings of Calvin are in the Press.

A new edition of THE REFORMER'S BIBLE is announced for publication, in 40 weekly numbers, price 1*s* 3*d* or 10 monthly parts, price 5*s* each.

Speedily will be published, a new edition of A Collection of Original Hymns, with considerable Additions. By John Kent, Plymouth Dock.

ENGLISH BAPTIST ASSOCIATIONS.

The YORK and LANCASHIRE Association, including 28 churches, held their Annual Meeting in the Byrom Street Meeting-house at Liverpool, on the 24th and 25th of May last.

Wednesday, the Brethren met at 2 o'clock; brother Davies, pastor of the church there, introduced the service by singing and prayer; brother Littlewood was chosen Moderator; the letters from the several churches were then read, the contents of which afford matter both of prayer and praise. Some of the churches are going on well, apparently growing in grace and increasing in numbers. Some however are mourning under the hidings of God's face. In the course of the last year many have been taken away by death, but under circumstances that leave us not to sorrow as those without hope. A number have been excluded; some *for immoral* conduct, others for a *dereliction* of *sentiment*. Many complain of embarrassed circumstances on account of the badness of trade and the dearness of provisions. On the whole, however, the accounts from the respective churches were rather encouraging than otherwise. We still have to regret, that several of the associated churches are not sufficiently careful to send letters to the association. We have had to complain on this head before. We shall be highly gratified if our sister churches will be more attentive to this in future, that we may have no further reason to complain. The circular letter, drawn up by brother Littlewood, was then read, and brother Lister, pastor of the baptist church in Lyme street, concluded by prayer. Met again at 7 o'clock in the evening, when brother Thompson of *Burslem*, in Staffordshire, prayed; brother Steadman preached from *Rev.* i, 18, *Behold I am alive for evermore, amen*; and brother Price of *Wrexham* concluded in prayer.

Thursday Morning, met at 6 o'clock, when brethren Shepherd, Dyer, Edminson, and Hyde engaged in prayer. Met again at half past ten, brother Littlewood prayed; brother Langdon preached from *Eph.* iii, 8. *The unsearchable riches of Christ*: brother Fawcett from *Acts* xvi, 17. *These men are the Servants of the most high God, which shew unto us the way of Salvation;* and brother Harris, an independent Minister, concluded the public service by prayer. After which the ministers and messengers met and passed the following resolutions, 1. That in future those ministers only be appointed to preach who are members of the association. 2. That the next circular letter be *On the certainty and proper use of the doctrine of Election*, and that brother Langdon be requested to draw it up. 3. That a Subscription be immediately opened for the support of an itinerancy to be under the direction of the association, and for other purposes; to accomplish which a subscription was opened immediately, and £53 .. 19 .. 4 subscribed. That the ministers of the several associated churches be requested to use their influence in their respective neighbourhoods to promote this institution both by obtaining subscrip-

tions, and where convenient, making annual collections in aid of it.

State of the churches the preceding year. Added by baptism 137, Received by letter 4, Restored 4. Died 32, Dismissed 4, Excluded 21. Clear increase 88.

The next Association to be held at Bradford, on *Tuesday* and *Wednesday* in Whitsun Week. Brethren Langdon, Hirst, and Fawcett to preach; in case of failure, brethren Hyde, Simmonds, and Littlewood.

The SUFFOLK and NORFOLK Association (comprising 9 churches) held their annual Meeting at Horham, in Suffolk, the 23rd and 24th of May last.

Tuesday, assembled at 2 o'clock, after singing and prayer, brother Hupton of *Claxton*, was chosen deputy moderator, brother Manser on whom it devolved in course, being indisposed. The articles of the Association were then read, and an address delivered on the purposes of the meeting. The letters from the several churches were read, the contents of which, on the whole left a very pleasing impression on the assembly. Brother Manser read the circular letter, on *The duty and privileges of Christians*, which was ordered to be printed: and brother Ward of *Diss* was desired to draw up the letter for next year on *Church Discipline*. The churches at Tunstall, Charsefield, Beccles, and Walton, were then received into the Association agreeable to their request.

Wednesday, met at half-past 10, brother Ward prayed, brother Cole of *Bury* preached from *Malachi* i, 11, and brother Thompson concluded with prayer. Afternoon, brother Cowell of *Ipswich* prayed, brother Hupton preached from *Rom.* viii, 1. and brother Manser, concluded with prayer. After which a collection was made at the doors on behalf of a fund to assist poor ministers and churches in this association; which amounted to £12 .. 0 .. 2½

State of the Churches the year preceding. Added, by baptism 43, by letter 21, restored 8. Diminished by dismission 127, by death 22, by exclusion 29. The occasion of so many Dismissions, which have produced a decrease of 106 in these 9 churches, is very pleasing: most of them being made in order to form three new and distinct societies at Walton, Charsefield, and Laxfield,* in Suffolk; which are branches from those at Ipswich, Grundisburgh, and Horham respectively.

The next Association to be held at Diss, Norfolk; Brethren Thompson and Hupton to preach, in case of failure, the Minister at Beecles.

The Association of Baptist Congregational Churches in OXFORDSHIRE and the adjacent Counties, (which includes 10 Churches) assembled at Witney, on the 23rd and 24th of May last.

Tuesday evening, vi. Mr. Claypole prayed; Mr. E. Smith introduced the business of the Association; The letters were read; Mr. Hinton gave an exhortation founded on their contents; and Mr. Coles concluded in prayer.

Wednesday Morning: half past vi. Assembled for prayer. Messrs. Kent, Wheeler, Stennett, and Hinton were engaged.

At ix. the Circular letter, *On hindrances to secret devotion with the*

* The Church at Laxfield was formed Nov. 3, 1808, and Mr. Jonas Smith, late of Kenninghall, ordained their Pastor.

means of their removal, drawn up by Mr. Coles, was read, approved, and ordered to be printed.

xi.— Met for public worship. —Mr. Stennett began the service; Mr. E. Smith prayed; Mr. James Smith preached from *Ps.* xxii, 28. *The kingdom is the Lord's; and he is the governor among the nations:* and Mr. Hughes of *Battersea* from 1 *Thess.* iii, 11. *Now God himself, and our Father, and our Lord Jesus Christ direct our way unto you:* and Mr. Hinton concluded with prayer. After dinner, Mr. Hughes, in a very impressive address, recommended the support of the Eclectic Review, the Protestant Dissenters Grammar School, the Religious Tract Society, and the British and Foreign Bible Society: each of which objects we consider as possessing a strong claim to the patronage of the religious public.

Wednesday Evening vi. Assembled again for public worship. Mr. James Smith prayed; Mr. Wilkins of *Abingdon* preached from 2 *Cor.* v, 14. *The love of Christ constraineth us.* and Mr. Hughes closed the service in prayer.

The ministers and messengers met again. Resolved, That the present state of the associate churches is such as calls for deep humiliation before God; and, that it be earnestly recommended to our respective congregations to set apart the 29th of September for the purpose of solemn prayer, for the revival of religion amongst us, and for the general interests of our country, and of mankind.

The next Circular Letter to be drawn up by Mr. James Smith. the Subject; *Religious Declension;*

Thursday Morning, x. The Ministers assembled for serious conversation as usual. The engagements of the association, which, tho' on some accounts attended with a considerable degree of sorrow, had yet been highly interesting, were then closed with prayer by Mr. Taylor.

State of the churches the year preceding. Added, On a profession of faith 22. Diminished by death 13, by dismission 3, by exclusion 7, Decrease 1.

The next Association to be held at Blockley and Campden on Tuesday and Wednesday in the Whitsun-week. The services will commence at Blockley on Tuesday at 3 o'clock, when the letters from the churches will be read. Public service at Campden on Wednesday forenoon. Mr. Hinton to preach: in case of failure, Mr. Coles. A second preacher is chosen by the church where the association is held.

The MIDLAND Association, including 24 Churches, met at Birmingham, the 23rd and 24th of May last.

Tuesday, the brethren met at 3 o'clock; brother Morgan opened the association with prayer, and was chosen moderator; the letters from the churches were read, and their contents minuted. At ½ past 6, brother Mason prayed, brother Finch preached from *John* i, 14, and brother John Hall concluded in prayer. At 9, the ministers and messengers heard the circular letter drawn up by brother Morgan, which was approved and ordered to be printed.

Wednesday, 6 o'clock, assembled in the meeting house for prayer. Brethren Draper, Griffin, Franklin, Wilkes, Skidmore, and Price, were engaged. Half past 10, met for public worship. The service was opened by brother

Davies of *Middleton Cheney*, with reading the scriptures and prayer; brother Trotman preached from 1 *Peter* iii, 18. brother James of *Birmingham* prayed, brother Butterworth preached from 2 *Cor.* iii, 18, and brother Edmonds concluded. Afterwards it was agreed that in future, the letters should be read only to the Ministers and Messengers belonging to the Association. At half past 6, brother Palmer prayed, brother Belsher preached from *Heb.* xi, 16. and brother Scroxton concluded the pleasing solemnities of the day. After this, the money collected for the Association fund was paid into the hands of the moderator, and distributed according to the original design of the Institution.

The importance of social prayer meetings, is to be the subject of the next circular Letter.

State of the churches the year preceding. Added, by baptism 89, by letter 11, restored 1. Died 24, dismissed 7, excluded 30. Clear increase 40.

The next Association to be at Tewkesbury, Wednesday and Thursday in Whitsun-week. Brethren Morgan, Kilpin, and Edmonds to preach, in case of failure, brethren Cave and Draper.

Quarterly Meetings. The first Tuesday in July at Dudley, the first Tuesday in October at Worcester, and the Tuesday in Easter week at Evesham.

☞ Other English Associations in our next.

BAPTIST MISSION.

MISSIONARY CONVERSATION.

The following was sent by Mr. Ward, one of the missionaries at Serampore, to a friend in England, as a specimen of their manner of introducing the gospel to the Hindoos.

Missionary. O Brother! where are you going?

Hindoo. To bathe.

Missionary. What will you get by bathing so often?

Hindoo. This is Gunga: (pointing to the River Ganges) he who *thinks* of Gunga, tho' distant from her hundreds of miles, has all his sins washed away; but he who looks at her, performs the greatest act of holiness. Yet he who bathes in Gunga!—the merit which *he* obtains is unutterable.

Missionary. But if all this should not be true

Hindoo. What! the Shastra not true! Admit this, and then how will you account for the succession of day and night?

Missionary. But are all Shastras true?

Hindoo. Undoubtedly. God has given to the diffrent Casts different Shastras. Whatever the Shastra says, that must be true.

Missionary. But hear Brother, the Mussulman Shastra orders that all those who refuse to become Mussulmans shall have their throats cut; and you know all the Mussulmans now in Bengal were formerly Hindoos, and that they became Mussulmans to prevent their throats from being cut.

Hindoo. Yes, that's true.

Missionary. Well, is this a good Shastra then?

Hindoo. ——— [is silent.]

Missionary. But who is this

Gunga, that she is able to wash away your sins so easily?

Hindoo. Bhugirutu, a Moonee, by performing religious austerities brought her down from heaven to deliver his 60,000 sons, who had been reduced to ashes by ****** the Moonee.

Missionary. But do not the Pooranus tell us that Gunga lived in adultery with king ******, and killed her 7 sons which she had by her connection with this king?

Hindoo. There was a particular reason for this. It was to fulfil a curse.

Missionary. Be it so; but Adultery can never be right.

Hindoo. When men do these things they are sins; but the gods can do as they like. The gods cannot sin.

Missionary. But how can you depend upon a goddess for salvation who could not deliver herself from adultery?

Hindoo. But have you never heard what Gunga did for ***** a man who was a thief, a murderer, &c. This man remained unburied, and one day a crow was carrying one of his bones across the river Gunga, when a kite darted upon the crow for the sake of the bone, in the scuffle the bone fell into Gunga—when immediately this man ascended from the region of torment to heaven. Such is the power of Gunga to save.

Missionary. It is easy to write stories like these. Yet how can a man have his sins pardoned who has never repented, and for whose sins no atonement was ever made? And now give me leave to ask you another question, during the time of bathing does your mind ever get soft? do you ever see the evil of sin, and resolve to sin no more?

Hindoo. The benefits we derive from Gunga all relate to the after state; and cannot be seen now.

Missionary. But that which will do us good hereafter will be accompanied with some present effects and signs. We christians, when we are worshipping God, have our hearts affected; sometimes the tears run down our cheeks, and we have our hearts raised to heavenly things. But you, Hindoos, you come from home in the morning; you wash in the river and go home, and there lie, and quarrel, and steal, and do all manner of wickedness all day, and then in the evening you come and bathe again, and imagine that you will thus wash away the sins of the day.

Hindoo. We do not think that Gunga will wash away sins of knowledge, only sins of ignorance.

Missionary. What then will become of your sins of knowledge, of your wilful sins?

Hindoo. Every sin has its appointed sacrifice.

Missionary. But how can a man find time or money to perform as many sacrifices as the sins he commits?

Hindoo. If he omit to perform the proper sacrifice, then he must remove these sins by sufferings.

Missionary. Where?

Hindos. Either in this, or in the next state?

Missionary. But your Shastras say, that the sacrifice must be proportioned to the sin. Now how shall I obtain a sacrifice as large as my sins? What is there on earth so great as my sins? If the Ganges were all ghee [clarified butter] for a burnt-offering, what would this do in atonement for my sin?

Hindoo. But whatever I do, it is God that does it in me. Whatever is written on my forehead, that will be. Who am I? God does

every thing. I only go where he leads, and do the things to which he influences me.

Missionary. Think for a moment what a horrid sentiment you are uttering! When you go to a bad house, does God lead you thither? When you tell lies, does God order or influence you to do so?

Hindoo. Who then is it that speaks now? Who am I? Is it not God that speaks in me? what power have I?

Missionary. [Taking out his watch and putting it to the ear of the Hindoo] A watch-maker made this, and you hear that it speaks. [opens the watch] See, is the watch-maker within side?

Hindoo. [smiling] No.

Missionary. Then you see man makes a thing capable of speaking without being in the inside of it himself. But you say that God does every thing, both bad and good: * now suppose I say of your father that he is a thief, a murderer, a liar, that he eats cow's flesh, drinks spirits, eats with soodrus, Musselmans, &c. what would you say to all this abuse? You know that the Hindoos can bear any thing except the abuse of their parents. How then can you thus abuse the God and Parent of all, by putting all the evil in the world upon him, and making him the criminal in order to clear yourself. [speaking in an indignant tone] No—Brother—you are the sinner, and so you will find it in the day of judgment. God does all the good. He is infinitely good, man does all the evil, he is altogether sinful. I love God, and I cannot bear that you should abuse my heavenly Father in this manner. Take the fault of your sin on yourself—repent—and ask God to give you his Holy Spirit, that you may serve him in truth and righteousness.

Hindoos. [A number of voices together] What Sahaib says is very good, but what can we do? If we hear these words our cast will go. Nobody will eat or sit with us, and we must go out of this world.

Missionary. Oh! Brothers—remember that neither cast, nor friends, nor riches will go with you out of this world, nor answer for you in the day of judgement. What are all the things of this world if we sink into an everlasting hell?

Hindoos. Our fore-fathers have done as we do from generation to generation, and we will take our chance with them.

Missionary. You may; but remember out of Jesus Christ there is no salvation.

* This sentiment arises out of the universally received notion among the Hindoos, that God, or Brumhn, is the universal soul or active principle of the world.

Extract of a letter from Mr. Moore to a friend in England; *dated MINIARY in Hindostan, Nov.* 30, 1808.

"A few days since we were highly gratified by the reception of your affectionate letter. If *you* value the correspondence of distant friends, in our dear native country, where you are surrounded by friends and relatives: form an idea, if you can, with what sensations *we*, who are strangers in a strange land, open a letter from England. Yours was the more valuable as it found me in a more lonely situation than either my brethren or myself have hitherto been in. This place is 350 miles from Serampore, and no friend nearer than a day and half's journey, the nearest being 60 miles distant. Ah! my

dear brother,

How pleased and blest was I
To hear the people cry,
"*Come* let us seek our God to-day."

whether I shall ever again enjoy such seasons, *one* only knows. However, thanks to our *heavenly friend*, I trust we are not *alone* nor forsaken. We are in a delightful part of the country; we abound in temporal mercies; and are blest with a few very dear friends, whose occasional visits are not a little refreshing. There are european brethren now at four out-stations, at three of which churches are formed. 1. *Dinagepore*, a place you have often heard of, where poor brother Biss was to have been. Brother Fernandez is pastor of that church, and W. Carey, second son of Mr. Carey, is lately gone there to assist Mr. F. they have no addition lately at that place. 2. *Goamalty*, where brother Mardon resides. He has been there about 10 months, baptized 4, and seen two die unbaptized, who afforded a good evidence that they were partakers of grace; and there are at present some enquirers at that station. 3. Brother Chamberlain's station at *Cutwa* is the third: he has had no addition for some time. Brother C. informed me, when I called on him on my way to this place, about 3 months since, that he had enjoyed many refreshing opportunities with some european soldiers at a military station above 40 miles distance. I enjoyed a meeting with those soldiers very much, in my way hither. More than 100 of them constantly attend the preaching of the gospel at that place, and I believe more than 20 are truly serious, almost all of whom have lately declared for believer's baptism.

At Serampore the brethren have baptized 12 persons in the course of this year. 4 Europeans, 5 persons of the race called *half-cast*, (they are the descendents of european fathers and native mothers) 2 Portuguese, and one Hindoo! One native brother and W. Carey have been set apart to the ministry, this makes four native preachers that have been set apart to the work. Two europeans, pious and exemplary members of the church, have very lately been taken off by death; also two native brethren, they were all highly favoured in their last moments, and have left a blessed testimony to the power of divine grace behind them. *The end of the upright is peace!*"

ORDINATIONS, &c.

On the 30th of March last Mr. CHINEY was ordained pastor of the baptist church at Charsefield, Suffolk, which had the day before been constituted of 16 persons dismissed with Mr. Chiney from the church at Otley, and 23 others from the church at Grundisburgh. The service commenced with singing, Mr. Manser read 1 *Tim.* iii, and prayed; Mr. Cowell discoursed upon the nature of a gospel church, asked the usual questions, and received Mr. Chiney's confession of faith; Mr. Keeble closed with prayer. In the afternoon Mr. Squirrel of *Sutton* prayed the ordination prayer; Mr. Keeble gave the charge from 2 *Tim.* iv, 5. Mr. Thompson preached to the people from 1 *Thess.* v, 12, and concluded with prayer.

Since the ordination several persons have come forward to de-

clare what the Lord has done for their souls, and we rejoice to hear that others are enquiring after the good old way.

On Wednesday May 17th, MR. MILLER was publicly set apart to the pastoral charge of the Baptist Church at Oakham, Rutlandshire. Mr. Coles of *Gretton* began by reading and prayer; Mr. Fuller of *Kettering* introduced the business, asked the questions, and delivered the charge from 1 *Tim.* iv, 15. *Meditate upon these things &c.* Mr. Cox of *Clipstone* offered the ordination prayer and preached the sermon to the church from *Philipp.* i. 9, 10, 11. *This I pray that your love may abound yet more and more in knowledge and in all Judgment, &c.* Mr. Morrison of *Oakham* closed in prayer.

In the Evening Mr. Cox again preached by particular request. The subject was taken from *Numb.* x. 29. *We are journeying to the place of which the Lord said, I will give it you. &c.* Mr. Green of *Uppingham* concluded.

April 3, 1809, a new place of worship was opened at Huncoate, near Ackrington, Lancashire. Mr. Howride prayed; Mr. Simmons delivered an animated and interesting discourse from *John* iii, 30, *He must increase*, and Mr. Dyer, late Student at Bradford, concluded in prayer. In the afternoon Mr. M'farlen, Student at Bradford, prayed, Mr. Pilling preached from *Acts* x, 33; and our venerable friend Mr. Hirst preached from *Heb.* xii, 25. *See that ye refuse not him that speaketh*, and dismissed the congregation. We understand the place is well attended and the labours of Mr. W. Perkins, their minister are acceptable and useful.

Thursday, May 4th, Brethren Mosely, Burchell, Opie Smith, White, Hawkins, Godwin, Dean, Dobney, Eskins and Drayton, taking into consideration the deplorable state of many towns and villages in their neighbourhood, met at Malmsbury, Wilts, in order to form a District Meeting for the purpose of uniting their exertions in carrying the light of the gospel to those places.

In the Morning Brother Hawkins of *Eastcombs* prayed, and brother White of *Cirencester* preached from *Psalm* xiv, 7. *Oh! that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad.* Brother Dean of *Chalford* concluded by prayer.

In the Afternoon, brother Garlick of *Painswick* prayed, and brother Godwin of *Sodbury* preached from *Exod.* xiv, 15. *Go forwards.* brother Bidmead of *Lea* closed in prayer. *Evening.* Brother Mosely of *Gritleton* prayed, and brother Burchell of *Tetbury* preached from *Acts* iv, 12. *Neither is there Salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.* Brother Opie Smith concluded in prayer.

A collection was made at the close of each service for defraying the expenses that may be incurred in licensing and supplying places for preaching the gospel. *We beseech thee, O Lord send now prosperity.*

The next meeting to be held at Horsely, on the first Thursday in October. Brother Mosely to preach.

A Correspondent informs us that the American hymn with the attendant narrative, printed in our second Number, excited so great an interest in some of our readers, that 1500 copies have been printed and circulated in Cornwall. It is now seen adorning the walls of the cottage, presenting to the attention of every Visitor an experimental lecture on the most important doctrine of the New Testament. It is become a favourite in their religious assemblies, and the congregations are seldom more animated than when singing in solemn response, *The Sinner must be born again.*

We are happy to add that this practice has obtained a divine blessing: one person whose first serious impressions were derived from the American hymn, has joined a religious society, and another has given herself to prayer and the company of those who fear God.

The Testimony of the Lord is sure.

The Sun, the Monarch of the Globe,
May throw aside his golden robe,
And leave his burnish'd Car;
May wander thro' the shaded sky,
May bid adieu to Majesty,
And dwindle to a Star.

The Moon, array'd in dazzling light,
May shine in yon conspicuous height
The ruler of the day;
May lay her silver veil aside,
Resign dominion o'er the Tide,
And cast her weeds away.

The frigid Poles aside may throw
Their clothing of eternal snow,
And bloom in lively green;
And on the mountain's barren head
The Violet may find a bed,
Its tender form to screen.

The Streams may change their onward course,
And flow to meet with gath'ring force
The Springs from whence they rise;
The Planets may forget to move,
While twinkling stars may dance above,
And shoot along the Skies.

Tho' nature may this change endure,
Thy word, O GOD, for ever sure
And changeless shall remain!—
This thought can light the darksome road
That leads to Heaven!—that blest abode
Where Joys perpetual reign.

HENRY.

Written at the Sea-side.

See how beneath the moon-beam's smile,
Yon little billow heaves its head;
And having glistened there awhile,
Sinks silent to its ancient bed.

So *Man*, the sport of bliss and care,
Rises on life's eventful sea;
And having swelled a moment there,
Subsides into Eternity!!

An Acrostic.

J ehovah Jesus! The mysterious one,
E ternal father! Yet the equal son;
S pirit divine; as mystically join'd
U nion of essence, one eternal mind.
S ourse of all life; great fountain of supplies;
C reator, Ruler, Lord, of earth and skies.
H ail earth, and seas, angelic armies sing;
R aise your high notes and crown this glorious king.
I n him both natures human and divine
S ecured by efficacious blood combine
T o shew his power, and with new glories shine.

J. S. A.

List of Lectures, &c. in and near London for July.

2. *Lord's day M.* Camomile St. Mr. .... Artillery St. Mr. Simpson.
Ev. Union St. Mr. .... Charity Sermon, Shakespear's Walk, Mr. .... Prescott St. Mr. Stevens. Broad St. Mr. G. Clayton.
3. *Mon. Ev.* Missionary Prayer Meeting at Mr. Jackson's Stockwell.
4. *Tues. Ev.* Crown Ct. Mr. Shenstone. *Self-denial the Effect of love to Christ.*
5. *Wed. Ev.* Prayer Meeting for the Nation at Mr. Tim. Thomas's.
6. *Thurs. M.* Monthly Exer. (Indep.) at Mr. Barker's Mr. Hacket to preach, *The Causes and Cure of Impatience.*
Ev. Fetter Lane, Mr. Burder, *The Duty of endeavouring to be useful.*

9. *Lord's day M.* Camomile St. Mr. Buck. Artillery St. Mr....
Ev. Union St. Mr. Stevens. Charity Sermon, Shakespear's Walk, Mr. Greig. Prescott Sreet. Mr. Gore, Broad St. Mr. Hughes.
11. *Tues. Ev.* Crown Court, Mr. Hacket, *The day of death.*
12. *Wed. Ev.* Prayer Meeting for the Nation at Mr. Ford's.
13. *Thurs. Ev.* Fetter Lane, Mr. Ford, *Dying to Sin and living to God.*
14. *Frid. Ev.* Sermon to Young Persons at Palace St. Mr. Winter, *Abel's Sacrifice.*

16. *Lord's day M.* Camomile Sreet. Mr. Thomas. Artillery St. Mr Upton. *Ev.* Union St. Mr. Shenstone. Charity Sermon, Shakespear's Walk Mr. Dore. Prescott St. Mr. Ford Broad St. Mr. Gaffee.
18. *Tues Ev.* Crown Court, Mr. Dunn *The Saint's desire respecting his present and future State*
19. *Wed. Ev.* Prayer Meeting for the Nation at Mr. Dore's.
20. *Thurs. M.* Monthly Meeting (Bapt.) at Wild Street, Mr. Tho. Thomas, *The Letter to the Church in Smyrna.*
Ev. Fetter Lane, Mr. J. Clayton, *The duty of waiting for the developement of mysterious dispensations.*

23. *Lord's day M.* Camomile St. Mr. Clayton. Artillery St. Mr. Brooksbank.
Ev. Union St. Mr. G. Clayton. Charity Sermon, Shakespear's Walk, Dr. Collyer. Prescott St. Mr. Shenston. Broad St Mr. Dore.
25. *Tues. Ev.* Mr. Greig, *On believing in vain.*
26. *Wed. Ev.* Prayer Meeting for the Nation at Mr. Williams's
27. *Thurs. Ev.* Fetter Lane, Mr. Hughes, *Honourable Infamy.*

30. *Lord's day M.* Camomile Street, Mr. Gore. Artillery St. Mr. Buck.
Ev. Union St. Dr. Rippon. Charity Sermon, Shakespear's Walk, Dr. Rutledge.

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